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RANDOM THOUGHTS.

There are a number of things which every teacher of a common school ought to teach his scholars without the use of books, I mean without the use of *text* books, and in most cases, without any express reference to books;—such as the simple elements of physiology, or rules and precautions necessary to the preservation of health; the deportment which they should observe towards each other, towards older people, of both sexes and wherever they may meet with them in school, at home or abroad; and many other things which will readily occur to every reflecting teacher who wishes to do the best he can for his pupils. He ought to teach them such things because they are things which it is important they should know; but he ought to teach them without the use of text books or recitations and mostly without any allusion to books, partly because he ought to make the impression on their minds that he is a considerable man, that he knows a great deal more than they know and a great deal more than is contained in the books which they are studying; and partly because if he has properly informed himself, he can teach more effectually in that way and without the loss of time.

We do not advise him to act the pedant or pretend to a knowledge which he does not possess, for his older pupils would soon find him out and he will lose instead of gaining respect; but he should thoroughly acquaint himself with all the subjects on which he ought to instruct them, and be so brim full of information that he could be always letting it out, a little at a time, whenever occasion offered or circumstances were favorable. Children expect that grown people, and especially their appointed teachers, can tell them every thing

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they want to know, and when they find they can't do it they feel disappointed.

A little girl was sitting on a preachers knee, who had got the title of D. D., and was asking him a great many childish questions. At length she asked him one to which he did not give an answer, whether he could or not, but told her he didn't know, when she looked up into his face with an air of surprise and said, "Why you're a pretty Doctor of Divinity and don't know that."

If a teacher does not assume a false dignity, a supercilious air, a sternness of manner and keep his scholars at a distance they will be asking him a great many questions which are in various ways started in their minds, and if he has to say he don't know, they will think very much as the little girl said, "Why you are a pretty teacher and don't know that." He ought by all means to be complete master of everything that is *required* to be taught in the school; for ignorance or superficiality there will bring him into contempt; but there are a great many other things which are almost essential to their respectability and comfort and usefulness, in subsequent life, and which few of them will ever have any other opportunity of learning. As soon as they leave the free school they will be engaged on their farms, or at their trades or in some kind of speculation, and if their minds are not stored with useful information before they leave school, they will labor under a great disadvantage ever after. Their minds will retain through life pretty much the mould or cast and dimensions which are there given them; and if they are taught nothing more, during the period allotted for their education, than to speak their own language without "murdering the king's English" all the time, and to cast up accounts without making mistakes, they will be dwarfed, selfish and measurably useless, as members of society; but since a man's capability of usefulness is always in proportion to the extent of his knowledge, and the more his mind is thus liberalized, refined and elevated, the greater will be the extent of his influence, the teacher ought to do all that can be done to produce this result. As he is with them all the time, "from early morn to dewy eve," if his own mind is stored with useful information, he can be always imparting it to them, at favorable moments, and more effectually than he could, by text books and recitations. Children at a free school have not yet learned to reflect and reason. Their perceptions are mostly intuitive, and whatever truths of an important kind obtain a pleasant and permanent lodgment in their minds are got by "snatches," or at favorable moments when circumstances have transiently banished frivolous thoughts and given

them a serious turn. This is true of grown people ; for the greatest and most contemplative men will tell you that their most original thoughts sprang up in their minds as in a moment, and that the best effusions of their pen came at intervals unbidden like the occasional outbursts of an intermitting spring.

Did you ever know a really successful teacher who did not, in some such way, make his scholars believe that he was the most "knowing man in the country?" To produce and maintain on the minds of his pupils the impression that he is capable of instructing them on almost any subject, is undoubtedly a great secret of success ; and to accomplish this object more effectually as well as to make the truths communicated more abiding, his teachings should be enforced by familiar examples and by a recurrence to facts, either of recent or remote occurrence. To a man of observation and reflection, examples and illustrative incidents are always at hand, and he may at any time employ them both to interest and instruct. A little boy or girl in the neighborhood, by too long exposure with damp cold feet or by some imprudence, took the croup and died. If my recollection serves me, the celebrated Dr. Wistar, of Philadelphia, got his death, in a cold winter night, by letting the fire go down in his study-room so long before he went to bed, that he got chilled, and was immediately seized by an attack which carried him off in a few days. So Washington got his death by being too long exposed on his farm in a bitter cold day, and without sufficient clothing ; and in thousands of instances over this country, such exposures cause severe attacks of rheumatism, pneumonia and other complaints. A cluster of school boys, the other day, went bathing in a neighboring mill pond, when one of them ventured too far from the shore, and being seized with the cramp, was drowned. One of the most eloquent, popular and useful preachers in this country, who died some eight or ten years ago, when a wild thoughtless youth in the early part of his teens, went to bathe with two or three school mates, and being deceived by the clearness of the water, ventured in where it was ten feet deep. He could not swim, and sunk to the bottom where he seized with a deadly grasp a root which ran into the water from a tree that grew upon the bank, and would have held on there until death released him ; but one of his comrades, happening to be a good swimmer, dived down, and by a hard effort got him detached from the root, brought him to the surface and saved his life. The country is full of illustrative examples and incidents, both instructive and interesting, out of which the teacher can, at any time or on any occasion, select such as will be most appropriate.

A well qualified teacher, who is properly aware of the dignity and responsibility of having the culture and training of the youthful mind committed to his care, may, furthermore, by pursuing, and faithfully carrying out some such course as we have suggested, discover a boy of genius, who, by having in this way a proper impulse given to his mind, would never rest until he gained an ascendancy over the public mind either in the pulpit or on the forum. He might also in this way induce some to attend, who have hitherto neglected all advantages of education, tho' they have been brought to their very door. Sometime ago I met with a young man, or a youth, very nearly if not fully grown, who told me that he never had gone to school, and did not know a letter in the book. He was what would be called a "good looking" young man, and his father was in comfortable circumstances, or, at least, had quite a valuable farm. His phrenological and physiognomical indications were as good as those of most other young men in the country; but the *lack lustre eye*" and the vacant countenance showed his want of intelligence. I tried in every way to rouse up in him some aspirations after better things, but the all-prevalent excuse was that there was too much work to be done. In the course of our little *talk*, the name of the Hon. John A. Gilmer was mentioned, and I remarked that I presumed he knew him very well; but he said, "No;" I asked him if he had never heard him speak in public, and he answered no; I then asked him if he had never seen him, and he said no; he had heard them talking about him sometimes, and that was all he knew of him; yet they were raised in the same neighborhood or within such a distance of each other, that if they had been contemporaries in their boyhood, they might have gone to the same school, and been, in after life, competitors for the same distinction in society.

C.

LIVE FOR SOMETHING.—Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kind-

ness, love and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth, as the stars of heaven.

FAMILY INTERCOURSE AT THE TABLE.

To meet at the breakfast-table father, mother, children, all well, ought to be a happiness to any heart; it should be a source of humble gratitude, and should wake up the warmest feelings of our nature. Shame upon the contemptible and low-bred cur, whether parent or child, that can ever come to the breakfast-table, where all the family have met in health, only to frown, and whine, and growl, and fret! It is *prima facie* evidence of a mean, and groveling, and selfish, and degraded nature, whencesoever the churl may have sprung. Nor is it less reprehensible to make such exhibitions at the tea-table; for before the morning comes, some of the little circle may be stricken with some deadly disease, to gather around that table not again forever.

Children in good health, if left to themselves at the table, become **after** a few mouthfuls, garrulous and noisy; but if within at all reasonable or bearable bounds, it is better to let them alone; they eat less, because they do not eat so rapidly as if compelled to keep silent, while the very exhilaration of spirits quickens the circulation of the vital fluids, and energizes digestion and assimilation. The extremes of society curiously meet in this regard. The tables of the rich and the nobles of England are models of mirth, wit, and bonhomie; it takes hours to get through a repast, and they live long. If anybody will look in upon the negroes of a well-to-do family in Kentucky, while at their meals, they can not but be impressed with the perfect abandon of jabber, cachinnation, and mirth, it seems as if they could talk all day, and they live long. It follows, then, that at the family table all should meet, and do it habitually, to make a common interchange of high-bred courtesies, of warm affections, of cheering mirthfulness, and that generosity of nature which lifts us above the brutes which perish, promotive, as these things are, of good digestion, high health, and a long life.—*Hall's Journal of Health.*

Beauty eventually deserts its possessor, but virtue and talents accompany him even to the grave.

WHAT IS EDUCATION?

It may seem incredible to those not immediately identified with the work of educating the youth, that at this late day there should be erroneous views widely prevalent, as to the real nature and object of education. That such is the fact, however, teachers, and others awake to the subject, have abundant reason to know and lament. The all-prevailing error—and we will confine our remarks to it, as it is parent of all others—consists in a misapprehension of *what education is*; in understanding it to be something which it is not, and accordingly using improper means in its attainment.

What is education? Ask the thousands of children in the primary schools of our country, and they will promptly answer, "Learning to read, write and cipher;" and, judging from their practice, the teachers of these children, with comparatively few exceptions, would see no reason for correcting the answer. Go next to the teachers and pupils of our high schools and academies, with the same question, and they would, in most instances, sadly belie their practice did they not return a similar answer, adding a few branches to the catalogue of things to be learned. Stop not here. Carry your inquiry up to the college, and deduce your answer from the habits and practices of the student, from the time he crosses the threshold of Freshman dignity, until he emerges from classic halls a supposed-to-be-educated man, it will be substantially the same, and may be set down thus: Education is the acquisition of a specified number of sciences, or branches of human knowledge. In a word, it is simply *acquisition*, and it matters not what circumstances may attend that acquisition. The teacher may be Christian, Jew, or Pagan; temperate or intemperate; genteel or ill-bred; affable or repulsive; no matter, so that he can aid the pupil in *acquiring* the specified branches. The school-house may be little and dirty, with patched windows and ragged walls, haggled desks and creaking doors; it may be located on a dusty corner, or in a swamp; destitute of every comfort, and wholly guiltless of anything like taste or ornament; no matter, just so it affords a shelter for the boys and girls, while they are getting their education; (i. e.) getting the contents of certain books.

The prevalence of this erroneous theory of education, accounts for the prejudice which many teachers have to contend against when they would introduce into their schools certain branches not considered *practical*. Latin, Greek, the higher mathematics, &c., according to such theorists, constitute no part of a *practical education*, and

are only intended for those who are scholars by profession. They can see no reason why a person should devote years of study to branches which have no apparent connection with his future calling.

So it will be seen that very many of the false notions and practices which so cripple the cause of education, and thwart the efforts of intelligent laborers in the cause, may be traced to the one great error of supposing education to be the mere transferring to the mind the contents of books.

What then is education? The Latin student knows, and has communicated the information to all, that the term is derived from *e* and *ducere*, and means *to lead out, train, develop*; not as the utilitarian school of educators would have it, *to fill in*. In other words education implies, not acquisition merely, but development; not so much the introducing into the mind something external to, and differing from itself, as the strengthening, training, fitting for use its inherent but dormant faculties. Logically, education rather precedes, and is preparatory to acquisition. Practically they go hand in hand, the former facilitating the latter, and the latter conducing to the former. This is a wise provision, by which valuable time is saved, and it is seen in some of the other departments of the economy of nature. Our physical frames, for instance, need to be developed, educated, in order that we may be able to labor, and thus provide for our physical wants; but *labor* is one of the very best means for developing our physical energies. Again, it is necessary that the principle of benevolence be cultivated in us, in order that we may be disposed to relieve the sufferings of our fellow men; and who does not know that overt acts of charity tend to the development of that virtue.

So the mind must be educated—trained, developed—in order to be able to comprehend, retain and apply the truths of science and philosophy, and happily that end is attained by collecting, committing, and using those truths.

As the apprentice goes to work at the trade which he wishes to learn, and makes it in part his educator, so the student, in order to expand his mind for future acquisition, betakes himself to study, and with each new acquisition, finds his mind strengthened and prepared to cope with greater difficulties, and grasp higher attainments. But while study and acquisition are the principal means of education—the gymnasts of the intellect—there are other and important agents wholly lost sight of by those whose false theory we have been considering. He who entertains right views of education, recognizing it as a developing process, and hence liable to receive

its tone from whatever circumstances may surround the youth, sees a school at every fireside, on every street-corner, in every gambling saloon, and in every-grog-shop. He sees an educator in every word in every look, and in every movement of him who is appointed to teach—to mold and fashion the plastic mind of youth. He knows, too, that this developing process is not limited to the brief period usually allotted to a course of education, but, commences with the first fond look and tender kiss of the mother, enhanced by every succeeding impression that reaches the soul through the external senses, and ceases only with dissolution itself. Ceases it then? Leave that question to the metaphysician. Conscious of having but entered the threshold of this subject, and only alluded to its practical bearing, we leave it to the reflection of those who, by their position and influence, are daily imparting to immortal minds, qualities that will characterize them throughout eternity. AMICUS.

THE SELFISH POOL.

Apt illustrations are always in demand in the school-room. The following, which we copy from an exchange, contains a beautiful lesson.

“See that little fountain yonder—away yonder in the distant mountain, shining like a thread of silver through the thick copse, and sparkling like a diamond in its healthful activity. It is hurrying on with tinkling feet to bear its tribute to the river. See, it passes a stagnant pool, and the pool hails it. Whither away, master streamlet? I am going to the river to bear this cup of water God has given me. Ah, you are very foolish, for that—you’ll need it before the summer is over. It has been a backward spring, and we shall have a hot summer to pay for it—you will dry up them. Well, says the streamlet, if I am to die so soon, I had better work while the day lasts. If I am likely to loose this treasure from the heat, I had better do good with it while I have it. So on it went blessing and rejoicing in its course. The pool smiled complacently at its own superior foresight, and husbanded all its resources, letting not a drop steal away. Soon the midsummer heat came down and it fell upon the little stream. But the trees crowded to its brink and threw out their sheltering branches over it in the day of adversity, for it brought refreshment and life to them; and the sun peeped through its branches and smiled complacently upon its dimple face, and seemed to say—‘It is not in my heart to harm you’—and the

birds sipped its silver tide and sung its praises; the flowers breathed their sweet perfume upon its bosom; the beasts of the field loved to linger by its banks; the husbandman's eye always sparkled with joy as he looked upon the line of verdant beauty that marked its course through his fields and meadows—and so on it went, blessing and blessed of all!

“And where was the prudent pool? Alas, in its inglorious inactivity, it grew sickly and pestilential—the beasts of the field put their lips to it, but turned away without drinking; the breezes stooped and kissed it by *mistake*, but caught the malaria in the contact, and carried the ague through the region, and the inhabitants caught it and had to move away, and at last the very frogs cast their venom upon it and deserted it, and Heaven in mercy to man smote it with a hotter breath and dried it up.

“But did not the little stream exhaust itself? Oh no! God saw to that. It emptied its full cup into the river, and the river bore it to the sea, and the sea welcomed it, and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, and the clouds caught in their capacious bosoms the incense from the sea, and the winds, like waiting steeds, caught the chariots of the clouds and bore them away—away—to the very mountain that gave the little fountain birth, and there they tipped the brimming cup, and poured the grateful baptism down; and so God saw to it, that the little fountain, though it gave so fully and so freely, never ran dry.”

CARE OF THE ANCIENT ROMANS IN EDUCATION.

“In ancient times the Roman Mother always nursed the child herself—afterwards wet-nurses became very common, especially in the higher ranks, and the nurse herself was called mother. Plutarch specially mentions that Cato was nursed and tended by his mother. Of the earliest bringing up very little more is related. It was entirely domestic; even the parents themselves educated the children and did not commit them to slaves. They were also very careful in the selection of attendants who were necessary to take care of the children, lest their improper words and incorrect speech should exert a bad influence.”

BECKER.

The history of literature, science, and philosophy, in all Christian countries shows that more men of genius and worth had a poor parentage than is generally supposed.

LEARNING.

The influences of learning upon the great masses of society have been exemplified in all ages. Inform the minds of the people, and they will have discernment enough to discover their truest interest, to seek their own welfare and to consider that which is best for the whole mass and not a select few. It will inspire them with patriotic feelings and become the bulwark of liberty, which has always been dependent upon the intelligence of the people. No sooner does education become general than the ensigns of freedom spring up fresh and lovely on every hand. Greece, England, Germany, and all the distinguished nations of the earth owe their happiness and wisdom to the intelligence of their people.

The benefits of learning are experienced and happily demonstrated in our country. They may be seen in our civil institutions, based upon the importance of imparting knowledge to all classes of society. Whence, but from the general intelligence of the people, arise liberty of conscience and the right of private judgment—principles which lie at the foundation of our national prosperity and happiness?

To what but intelligence do we owe our revolutionary struggle and our separate, independent existence as a nation? This aroused the slumbering energies of the people, and explored all the hidden depths of their nature. Then it was that they sprang, *Minerva-like*, fully armed from the forehead of the revolution, disciplined and prepared for the mighty and successful conflict. The country never saw before, it has never seen since, any thing of mortal mould to compare with the men of the revolution. Take that Congress which gave to the world the Declaration of Independence, and we challenge the annals of mankind—all of ancient and modern history—to produce a deliberative body that ever contained an equal amount of moral and intellectual greatness. It occupies the records of history without a parallel. It stands like a beacon light on some mighty headland, to guide, instruct and awe the world.—*Feb.* 1861.

It has been beautifully and truly remarked that "Every fly and every pebble and every flower are tutors in the great school of Nature, to instruct the mind and improve the heart. The four elements are the four volumes in which all the works are written. Every man has in his own life, follies enough—in his own mind, troub-

les enough—in the performance of his duties, deficiencies enough—in his own fortune, evils enough—without being curious about the affairs of others.”

SKATING 700 YEARS AGO.—An old historian of London, writing in the twelfth century, when London was a walled city, and open fields of ice were in the country round about, says:

“Many young men played upon it; some striding as wide as they may, do slide swiftly; others make themselves seats of ice as great as a millstone, one sits down, many, hand in hand, draw him, and one slipping on a sudden, all fall together; some tie bone to their feet and under their heels, and shoving themselves with a little piked staff, do slide as swiftly as a bird flyeth in the air or an arrow out of a cross-bow. Sometimes two run together with poles, and hitting one the other, either one or both doth fall not without—some break their arms, some their legs; but youth desireth of glory in this sort—exerciseth itself against the time of war.”

SCHOOLS.—The idea that the schools should be supported exclusively by those who patronize them is false, and the sooner abandoned the better. Schools are more indispensable than prisons, and asylums for the deaf, blind and insane, yet these are maintained at the public expense. Free schools benefit the man who has children and no property, because he can educate his children. They benefit also the man who has property and no children, because if his penniless neighbor's children are all educated, his property will be in comparatively little danger from theft; his taxes, instead of being increased, will be diminished, for instead of being vagrants and devouring, moth-like, the substance of the country, or being a public charge as criminals, the chance is that they will be industrious producers, adding to the taxable property of the State.

Have you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

A WARNING.

A few weeks since, in the course of conversation with an eminent broker, who has been over forty years acquainted with the leading moneyed men of the country, we asked if he ever knew a schemer, who acquired money or position by fraud, to continue successful through life, and leave a fortune at death. We walked together about three minutes in silence, when he replied—"Not one!" "I have seen men," he said, "become rich as if by magic, and afterwards reach a high position in public estimation, not only for honor and enterprise, but even for piety, when some small circumstance of no apparent importance, has led to investigation which resulted in disgrace and ruin."

On Saturday we again conversed with him upon the same subject, and he stated that since our last interview he had extended his inquiries among a large circle of acquaintances, and with one solitary exception, and that doubtful, their experience was to the same effect as his own. He then gave a brief outline of several small and big schemers and their tools, their rise and fall. Suicide, murder, arson and perjury, he said, were common crimes with those who "made haste to be rich," regardless of the means; and he added, "there are not a few men, who may be seen on 'Change, every day, ignorantly striving for their own destruction." He concluded that fortunes acquired without honesty generally overwhelmed their possessors with infamy.—*Herald of Truth.*

MECHANICS.

St. Paul was a mechanic—a maker of tents from goat's hair; and in the lecturer's opinion, he was a model mechanic. He was not only a thorough workman at his trade, but was a scholar—a perfect master, not only of his native Hebrew, but of three foreign tongues, a knowledge of which he obtained by close application to study during his leisure hours while serving his apprenticeship. It was a custom among the Jews to learn their sons some trade—a custom not confined to the poor classes, but was also practiced by the wealthy; and it was a common proverb among them that if a father did not teach his son a mechanical occupation he taught him to steal. The custom was a wise one; and if the fathers of the present day would imitate the example, their wrinkled cheeks would not so often blush for the helplessness and not unfrequently criminal conduct of their

offspring. Even if a father intended his son for one of the professions, it would be an incalculable benefit to that son to instruct him in some branch of mechanism. His education would not only be more complete and healthy, but he might at some future time, in case of failure in his profession, find his trade very convenient as a means of earning his bread; and he must necessarily be more competent in mechanism from his professional education. An educated mechanic was a model machine, while an uneducated mechanic was merely a mechanic working under the superintendence of another's brain. Let the rich and the proud no longer look upon mechanism as degrading to him who adopts a branch of it as his calling. It is a noble calling—as noble as the indolence and inactivity of wealth is ignoble.—*Extract from a Lecture by Rev. Dr. Adams.*

THE SLIDING SCALE OF MORALS.—The standard of right and wrong is eternal in the heavens,—unchangeably one and the same. But here, on earth, it is perpetually variable,—it is one in one age or nation, another in another. Every profession has its conventional morality, current nowhere else. That which is permitted by the peculiar standard of truth acknowledged at the bar, is falsehood among plain men; that which would be reckoned in the army purity and tenderness, would be elsewhere licentiousness and cruelty. Trade has its honesty, which rightly named, is fraud. And in all these cases, the temptation is to live content with the standard of a man's own profession or of society; and this is the real difference between the worldling and the religious man. The one lives below that standard, no higher; the other lives above his age.—*Robertson's Sermons.*

YOUTHFUL NEGLECT.—Walter Scott, in a narrative of his personal history, gives the following caution to youth:—

“If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance; and I would this moment give half the reputation I have had the good fortune to acquire, if, by doing so, I could rest the remaining part upon a sound foundation of learning and science.”

TALK ABOUT BOOKS.

One of the easiest things in the world for people to do, is, to cheat themselves into a lot of worthless books.

A man with brains has a natural reverence for a book.

He buys everything else on special need; but he buys books on *general* need—meat when he is hungry, boots when his old ones let the water in, a coat when his elbows become thread-bare; but books, always, whether he is starving, wet, or naked.

A man spends money on other things with a grudge, he spends it on books with delight. When he makes a bad bargain in merchandize, he soon discovers it, and regrets his error; but no matter how worthless the book, he gets more than the cost out of it, for a single page that falls in with his own conceit, pays him double and if the other three hundred and ninety-nine pages are pure nonsense, he considers that he got them for nothing.

A second-hand store or a stall has peculiar attractions for a book-buyer. He has a fancy that the odd looking owner of it is always going round and finding rare volumes in singular places—that he penetrates pawn shops, auction rooms, and inaccessible corners, and picks up by accident, editions that can be found nowhere else—all the better if they are stained and begrimed with dust—all the more valuable if spiders have nested in the dog-eared leaves, and moths have eaten the back. No body can ever doubt the cheapness of such a book at any price! What a pleasure to get it rebound in calf! A man finds a new book on his friend's table, and becomes engrossed in it. His friend offers to lend it to him; and he can keep it a week, a month, a year. He lives next door, and can get it at any moment if he should want it. But all that wont do. He must *own* it—and the next day it is on his shelves, where it will remain unread for years. Nevertheless he enjoys his property in it.

One of the most amusing spectacles we see, is an ignorant man who never reads, with a large library. He seems to think that he is the wiser for having books around him at any rate; and we are far from affirming that he is not. Franklin said that a man with a library which he never reads, is about as respectable an animal as a donkey with a load of books on his back. In a sense that is true but one day the old donkey dies, and his library is willed to a college. It must at least be said of him, that he helped learning by putting his capital into the publishing business, and now a thousand minds are feeding on his stupid benefaction.

We shall recall that word, *stupid*. A certain dim consciousness animated his thoughts that there is good in gathering books together that somebody will read some day. It was a deal better than buying real estate, and locking it up in a testament for a hundred years, to increase for his heirs, and that would gain him the character of 'a very sagacious man.'

Ignorance pays a great compliment to knowledge when it fills the upper shelves of a huge book case with titles painted on wood. Even this shallow trick is not without the power to instruct; for the titles suggest ideas. It is a real pleasure to a scholar to read book titles, and the wooden ones are as good as any so long as he does not want to open them. But we are straying very widely from our original purpose in this talk. We meant to give some hints on the folly of indiscriminate book buying, and how it comes about and how it may be prevented. Now as we know that short chapters are more read than long ones, and leave a better taste behind them, we shall cut our thread here, without promising to take it up at a future time.

MORAL DUTIES.

While the *Journal* is supposed to be devoted to the especial benefit of teachers and educators, yet it is not unreasonable to suppose that many scholars, who have not yet arrived at such duty and dignity, not only take it, but constantly read its generally interesting contents. Moreover, I suppose many parents, who are the primary and most faithful teachers, (if they do their duty) are likewise its constant readers; and take a substantial interest in its progress, its subject matter, and its influence.

In such a view of the matter I have thought that some suggestions on certain moral duties, which are incumbent upon any individual as a social being, a member of society, and especially those who have chosen to be, or whom circumstances have made, educators of their race directly or indirectly—molders of plastic minds and characters of the young.

There seems to be a prevailing passion, in all classes of our society, (and I suppose it is more characteristic of English and American society than any other, unless it be French,) to improve industriously all opportunities to discuss, review and exhibit, in such light as it pleases their fancy, judgment, or interest, the affairs and characters of their neighbors; and it not unfrequently happens that great care is taken not to bring out so many *admirable* qualities and those

highly commendable, as those in a greater or less degree censurable. Persons seem to have a vague idea that to involve their neighbor's character in some circumstance of moral obliquity, adds wonderfully to the uprightness and rectitude of their own.

Now the character of a private individual is *un-review-able*, unapproachable; except in such private circle or circles, as he or she may happen to be, in some way, identified with. And even then, as a general rule, a total non-interference is more advisable, honorable, and just; for the chances are as few that the character will not suffer unjustly, as that four dice shall turn up each an ace at a single throw. No less frequently, I apprehend, does the circumstance occur, when anything is added to the character or reputation of an individual by review or discussion of the same, by one or the whole of that circle, especially when the one under discussion is more or less personally known to the parties, even though his or her character is really and absolutely above reproach.

Where one can by the exposition of the character of a neighbor or associate, place the same in a juster or more favorable light, it is indeed, his privilege and duty to do so; because it is, in a general sense the duty of every individual, in justice to all parties concerned, to place their friends to each other's view, in just as favorable a light as possible. By such means, much more of justice, harmony, and love would be secured in the world.

Looking at persons' characters, peculiarities, and habits, with the mental eye, aided by our different degrees and sources of information, is like viewing their persons in a mirror; we see them at different angles and distances, and in different lights. Or, by these means, as in the convex mirror, some portions are enlarged or distorted, so as in the concave, some are to appear not only smaller than they really are, but inverted. Analogous to this last view is that of characters mis-judged, or misunderstood.

The character of no virtuous or well-disposed person suffers by exposition, but, on the contrary, gains. It will be the endeavor of every honorable and generous man or woman, to let no opportunity pass, unimproved, of speaking favorably of a friend or neighbor; of making known and commending his or her virtues. No man can speak too much good of another, *if he speak the truth*.

But, though we should always speak the truth of a person, when we speak at all, yet it does not follow as a consequence that we should always speak the whole truth, if we happen to know anything bad; for it is by this means through envy and malice, that slander, and back-biting prevail, so largely as they do. We should never

reveal anything to any person's hurt, even though it be true, (which it must be, or it would be no revelation,) unless a much greater amount of good will result from its discovery, than harm from its suppression. To elevate, or lift men and women up in their own respect, or in the respect of others, is far nobler, and more humane, and especially more christian, than by any word or act to crush down a spirit, striving to rise up, even though it be by a revelation of truth. If, by any means they have lost their self-respect, or the respect of others, we should rather show our superiority and nobility to them by treating them with kindness and encouragement, than by exposing their faults, and using them to their disadvantage. It is by such means we can help them to climb up from weakness and depravity, to strength and moral rectitude.

Neither the world, nor any individual, was ever reformed by denunciation or reproach. (*Reproof and reproach* have very different shades of meaning.) Darkness was never dispelled by declaiming against it, but the moment a little light approaches, be it ever so feeble, it always begins to flee. Love is the alembic in which to fuse and purify a sinful heart. It is far better to tell erring men and women they are subjects of grace, than objects of wrath, and children of the devil. Say to them, instead of "The Law of Moses commands that such should be stoned," "Neither do I condemn thee, go and sin no more."

S. K.

GEOGRAPHICAL INSTRUCTION.

The first grand object of the study of Geography is, to furnish the learner with *materials*, and in so far as respects this object, the study makes its chief demand upon the memory. Whatever may be the ease with other studies, Geography must be got by heart or it is not got at all.

But the Geography may be learned by heart, and yet only trifling profit be derived from it. For if the facts and details be committed to memory *as a part of the book*, and be associated with the book alone, then to the learner the facts and details will forever remain within the covers of the book, and will form no part or parcel of his mental furniture and equipment. Thousands of scholars learn Geography in such a way that they can think of England only as a spot on the map, colored yellow, with green Scotland and blue Ireland in proximity. Why? Because their minds are never carried out of the book, and made to transfer, by the power of imagination, the

statements of the book to the real, existing, substantial England beyond the sea.

"How, then," says the teacher, "shall I carry out the mind of the pupil from the book, and put it in contact with the realities described, so that he shall see, and feel, and realize their existence?" I will tell you. By calling the imagination of the pupil into exercise as a systematic and regular part of instruction.

The imagination is the noblest faculty of the human soul; it makes us most like God, for it is creative in its energy. Yet is it the fact that this divinest part of the human intellect is steadily and persistently ignored, as if it were an evil thing to be suppressed and smothered like a sin. This faculty was given us to be used and cultivated just as sedulously as the reason, of which it is the twin-sister; and just so long as we neglect to cultivate it, we do not educate the whole soul, but nourish it into distortion and deformity.

So, then, when your pupils have been studying about a country, and have got all the details in the book, shut the book, throw yourself into the spirit of the thing, and in an instant drop down into the heart of that land. It does not matter how far off it may be, for the imagination is winged like a seraph, and can spring, with one sweep of its pinion, from Sirius to the Sun.

Is the land Greenland? And have your pupils learned that "Greenland is a cold, desolate, barren country, inhabited by Esquimaux, Polar bears, and wolves?"

That "It is covered all the year with ice and snow, and its summers and its winters are six months long?"

That "Its shores are clad in ice, and its seas choked with icebergs, and filled with whales and fish?"

Then take a five-minute trip to Greenland,—not one of those dolorous funeral-procession journeys we used to go upon, thus: "In going from New York to Greenland we pass east through Long Island Sound into the Atlantic ocean, hold our course east and northeast till we round Newfoundland; then bear north till we reach Baffin's Bay, and then land at Cape Farewell, the most southern point of Greenland!" What an enlivening picture that! How long can any human intellect hold such stuff as that?

"Come, scholars, let's away to Greenland! What headland's that? Headland, man, that's an iceberg! Well, surely, no rock ever could shoot out into domes, minarets, spires, and precipices like that. Glory, what colors! a diadem of rainbows round each spiry summit, and strings of opal sparkling on each cragged edge! See that mighty rock,—a capstone to the Pyramids,—on the berg's wes-

tern limb. Hear those pealing voices, octaves below the bellowing of the bulls of Bashan, undertoning the shivering crashing of the surface-ice, as the sub-base of the organ undertones the martial blast of the clarion. That's the roaring of the sea in the deep caverns of the berg; the waves roll in and out again, and play this thunderous dirge on the base chord of this crystal organ.

“Land under the lee! Greenland, all hail! Greenland! Did anybody ever call that Greenland? An iron-bound stretch of precipices, chasms, and ragged promontories, hung with the funeral drape of black lichens and mosses, upon whose bases the breakers are dashed into snowy foam. See that long, deep valley running inland from the sea, walled in by steep-sided mountains, and holding a glacier; there thunders an avalanche from the mountains upon it; snow enough to bury a great city.

“See! on yonder cliff a huge white bear is slumbering, his nose across his paws; the dripping ice-mass, fixed firm amid the rocks above, showers him continually, and yet his panting bulk sweats with the heat. It is summer's midnight. The sun runs low, and crimsons all the earth, and air, and waters, with carnation. Migratory birds all along the shore, in flocks innumerable, have sunk to sleep, their heads beneath their wings, and rock, ice-cake, gravelly beach, the sea-worn, barkless, slivered timber, left by some great storm-wave, are covered with their snowy plumage. O! what a jumble of black wings, purple necks, irised with rainbows, rich brown backs mottled with white, broad bills and narrow bills, some nestled down amid their feathers, others standing on a single leg red as a hyacinth on an ice-floe. Now one wakes up, utters a note, the multitudinous heads come out from beneath the wings, and voices numberless, sound forth, and die away in echoes along the shore; then they sink to sleep again. Look yonder! there steals downward from the hill, a crafty fox, seeking a duck or penguin for his little ones, crouching behind rock and hillock, one eye on you and me, and one on the nearest web-foot. On yonder low flat rock, just out of the waters, some seals are basking in the sunshine with one eye open, their shining fur is burnished with the light as they roll from side to side, ever and anon trumpeting forth a hoarse, sonorous bellow, like an angry bull. Far in the sea beyond, prene on the flood, a distant school of whales are sporting. One lashes the waters with his tail till they boil in foaming whirlpools about him; another, starting from afar, and rushing through the surface-waters and piling up the foam before him, hurls, with one mighty spring, his vast bulk out of water, and falling, the loud reverberation sounds afterward from the distance.

"Lo, the sky darkens. Comes speeding from the blackening clouds that pall the north, a sudden snow shower. Down toward the sea it pours, across the mountain-spires, through chasms gorged with snow, and all the earth and heavens depart from sight. The sun illumines the front of the approaching tempest with baleful luster—blackness beyond and winter hurricane-encompassed. Lo, the storm has passed! and the sun paints the rear of the retreating tempest with soft, warm hues. All the ground, and rocks, and grass, and flowers, are powdered with snow, which melts anon to diamond dew-drops; and leaf, pendent grass-spire, reeds bowing in the air, are gemmed with pearls."

So on, *ad infinitum*, fellow teacher, and however foolish this may look in print, it is not foolish at all in the school-room. But everything will depend upon the *style* and the *manner* in which you lead off in this exercise. If you do *not* go into it with enthusiasm, 'twill be ridiculous, but if you *do*, 'twill rouse even the torpid and the stupid like the touch of Ithuriel's spear. Try it and see.

LORD BROUGHAM'S TRIBUTE TO THE SCHOOL-MASTER.

"The conqueror moves on in a march. He stalks onward with the 'pride, pomp, and circumstance of war'—banners flying, shouts rending the air, guns thundering, and martial music pealing, to drown the shrieks of the wounded and the lamentations for the slain. Not thus the schoolmaster, in his peaceful vocation. He meditates and prepares in secret, the plans which are to bless mankind; he slowly gathers around him those who are to further their execution; he quietly, though firmly, advances in his humble path, laboring steadily, but calmly, till he has opened to the light all the recesses of ignorance, and torn up by the roots the weeds of vice. It is a progress not to be compared with anything like a march; but it leads to a far more brilliant triumph, and to laurels more imperishable than the destroyer of his species, the scourge of the world, ever won.

"Such men—men deserving the glorious title of teachers of mankind—I have found laboring conscientiously, though perhaps obscurely, in their blessed vocation, wherever I have gone. I have found them, and shared their fellowship, among the daring, the ambitious, the ardent, the indomitably active French; I have found them among the persevering, resolute, industrious Swiss; I have found them among the laborious, the warm-hearted, the enthusiastic

Germans ; I have found them among the high-minded, but enslaved Italians ; and in our country, God be thanked, their numbers every where abound, and are every day increasing. Their calling is high and holy ; their fame is the property of nations ; their renown will fill the earth in after ages, in proportion as it sounds not far off in their own times. Each one of these great teachers of the world, possessing his soul in peace—performs his appointed course—awaits in patience the fulfillment of the promises—resting from his labors, bequeaths his memory to the generation whom his works have blessed—and sleeps under the humble but not inglorious epitaph, commemorating ‘one in whom mankind lost a friend, and no man got rid of an enemy !’

EARNESTNESS AN ELEMENT OF SUCCESS.

A distinguished writer who has enjoyed favorable opportunities for observation, remarks that “the great difference between men is *energy*, invincible determination, an honest purpose once fixed and then death or victory. That quality will do any thing that can be done in the world ; and no talent, no circumstances, no opportunity, will make a two-legged creature a *man* without it.”

This remark reveals one of the most important characteristics of the true teacher. Enthusiasm (God in us) is indispensable to success in the management and instruction of a school. Its influence is felt at all times and everywhere. It speaks out in every expression, word and action, of every day life. As is the master in this respect, so is the school. *Indolence* is contagious, so is *zeal*. The one leaves the school in idleness and disorder, the other electrifies, and inspires to earnest and successful effort.

Enthusiasm in the teacher gives the school room the busy aspect of the work-shop or the bee-hive, where industry and order reign. The “glow of labor” described by Virgil, is well illustrated in such a school. The minds of the pupils, roused and warmed by the presiding spirit of the teacher, are bent, and wrought and shaped like the steel when it feels the flame of the blacksmith’s forge.

Without this animating principle, the school is dull and in confusion—a mere formality, with little interest or profit, either to parents or pupils. Let no one attempt to inspire others with the love of knowledge and the labor necessary to secure mental discipline, who is not himself inspired.

SLATE AND BLACKBOARD.

“The slate and blackboard are indispensable instruments in primary teaching. Drawing has too long been regarded as an accomplishment, to be acquired only by the few. It should be deemed a necessity, and the elements, at least, be acquired by the many. I have long been of the opinion, that the elements of linear and mechanical drawing should be included in the Common School course; and that the former, at least, should be commenced in the primary department. Beginning with the straight line, let the class be taught to draw it; first as a horizontal, next as a perpendicular, then at all the intermediate angles. Let them afterwards try to divide the line by the eye, without measurement, into two, three, or more equal parts, till they can do it promptly and well. Then take up the curves, the circle, and the simple geometrical figures, etc. Great progress can be made in these elements, by very young children, and besides the immense advantage to them in life, they will take great interest in the exercise. The letters of the alphabet furnish an admirable series of exercises in drawing. Nearly all the primary movements, as straight lines, perpendicular, horizontal, oblique, curves, etc., are involved in their formation. Especially is this true of the capitals. Some of the best teachers of the art employ them as copies, even for more advanced pupils. For primary scholars, it is an excellent training for the eye and hand, and, while imparting knowledge and skill in the elements of drawing, it *incidentally* fixes the name and shape of each letter indelibly in the memory, for, when a child has learned to draw a letter correctly, and to associate with it its appropriate name, he will not forget it. Thus, while the eye and hand are being trained to skill, —while the principles of a noble and useful art are being thoroughly learned, while the mind is pleasantly excited and interested, instead of being wearied and stupefied, the alphabet itself is completely mastered,—*incidentally*, almost unconsciously. The names of the letters are not only more permanently learned in this way, than the old routine repetition process, but in less than half the time. This is not theory, but fact. It has been demonstrated by a thousand trials. That such an amount of precious time is annually wasted in the effort to print the mere names of twenty-six characters of our language upon the memory of the child by the endless iteration of a—b—c, would be ludicrous, if it were not so sad. Not only one, but several school terms are often squandered, before the

stupendous result is achieved ! And when at last the victory is won, how poor and barren it is,—the child can call the names of twenty-six crooked, dry, unmeaning things ! that is all. No mental power has been developed; no new faculty has been awakened; no pleasure has mingled in the weary task ; the mind is deadened, almost stultified ; the child is disgusted with his book, and tired of school ; but he *knows his letters*, and great is the rejoicing of friends ! There is, thank God, “ a more excellent way.” It is difficult to overestimate the good effects of a judicious use of the slate and blackboard in Primary Schools. No school-room for small children is equipped without them—no one is fit to be a primary teacher who is unable or unwilling to use them.”

MORAL INSTRUCTION IN PUBLIC SCHOOLS.

The much-mooted question, whether or not, moral instruction should be introduced into schools under the control of the state, as a fixed part of its educational system, admits of a solution, perhaps neither doubtful nor difficult. That solution, however, is possible, only under the condition of a just view of the end to be sought by the state, in establishing a system of popular education. What the state must seek as its end, determines what the state must do with moral instruction as a means to that end.

Let it, then, be understood at the outset, that inasmuch as government is instituted, not by the individual, but by the community ; and inasmuch as it is established, not for the individual benefit, but for the public good ; its entire province and prerogative must be limited by its responsibility to the commonwealth, for the common weal. Hence government must be made to look municipally—if we may be allowed the word—at the state, and not individually at the man ; it must be moved by an economical regard for the good of the state, and not by a mere humane concern for the person ; it must act to the one end, the conservation and advancement of the state, and not for the simple, prior or prominent purpose of benefiting the individual.

That these secondary objects, concerning the mere individual man, may be, and under any proper administration of government, must be attained, is freely granted ; but it is as firmly maintained, that they are not, and never may be, a proper and direct object of the state, then, must be its own conservation and advancement, its own perpetuity, its own prosperity,—these are its objects of concern, its ends of action.

Hence, not at all for the simple direct sake of any person or persons as such ; not at all for his or their advantage, other than as the merest consequent of its legitimate action, may any proper government provide schools and instruction for the people. Only to *this* end may it do that—that there may be possible in the state, that highest and purest exercise of political rights among the people, which will ensure in the state, the wisest constitution, the ablest administration, and the most enduring permanence of government, and through these, the true dignity, stability and prosperity of the state itself. In other words, only to the end of its own conservation and advancement, may the state ever establish or maintain a system of public instruction.

Here, then, the question, always pertinent, becomes actually vital; is mere intellectual or scientific culture enough to meet the conditions of the case ; is that sufficient to render a state system of public instruction, either competent to the attainment of the desired end, or consistent with it ? Give the people such culture only, and will that ensure in them, and from them, such combined intelligence, virtue and loyalty, as will secure the state, for all time, against its most dangerous enemies, popular ignorance, social corruption, and political abandonment. Will such a culture make a people both intelligent and virtuous, and virtuous as intelligent—this is the question, and a vital one it is.

What now is the inevitable answer to this question ? Let us see. What says history ? All history teaches us, that popular advancement in the arts and sciences, without a corresponding growth in morality and religion, has been always and only, an increased refinement in individual and national wickedness, a more skilful and subtle abuse of power, and a change of the mere form of civil destruction, from external crush and demolition, to a secret and subtle, yet sure sap and subversion.

And what says philosophy ? All philosophy teaches that, for every increase of power in the subjected object, there must be a corresponding augmentation of strength in the controlling agent, and that every advance in individual knowledge, is an augmentation of power, for which there can be no corresponding increase of control, other than that found in a corresponding growth and ascendancy of moral principle.

And what says simple common sense ? Common sense urges, that it is the fact, that in all enlightened countries and communities, intellectual and moral culture, are in some way or other, so associated or run parallel, that it is almost impossible to dis sever them for the

purpose of exemplification and comparison; and that this fact alone is enough to establish the existence of a relation between them at once so natural and necessary, that to ignore it either in theory or practice, and so to dis sever moral instruction from intellectual or scientific culture, is, simply, to make an educational system stultify itself.

Without appealing to specific examples, and without pressing the argument from principles further, it must be seen from what has been advanced, that the original question ought never to have been entertained at all; and that the only consistent form in which it can present itself, is rather this: ought moral instruction ever to be neglected or even subordinated in our public schools. What position, or what prominence should be assigned to moral instruction, may be discussed; that it should have some place and importance, is a foregone conclusion.

There are those, however, who will argue, that observation by no means shows, that the lack of this distinct moral culture in our schools, is productive of that unenlightened and therefore destructive intelligence to which reference has been made. The answer to this objection is immediately and conclusively this, that the non-occurrence of that dangerous result, is not due to the non-existence of a natural cause for it, but to the existence of important, and to a certain extent, redeeming influences operating on our youth, outside of the schools, and accidentally affording them a certain proportion of the lacking moral culture.

Others may urge, that even if the moral culture were not thus incidentally secured, the laws would afford the state an adequate protection against this unprincipled or demoralized intelligence. To this it is sufficient to answer, that not only is there outside of the exact letter of the laws, a wide margin for the most vicious and dangerous exercise of such intelligence, but there is in this very intelligence, and simply because it is corrupt, a power equal to the most triumphant evasion, if not the actual defiance of the laws.

As to those other objections, urged, perhaps, sometimes honestly, but intelligently perhaps never, that this necessary moral instruction can better be given elsewhere, and therefore should be, or that its introduction into our schools will make them sectarian; it is sufficient to say, that they do not commend themselves enough to the simplest common sense, to claim either a specific notice or a formal refutation. When it shall be shown, that it is possible, not to say profitable, to dis sever the intellectual and moral faculties in their exercise and development, in this manner; or when it shall appear that

ethics, by being for the sake of convenience, considered apart from mental science, becomes a body of sectarian dogmas, rather than a system of univereal principles; in other words, when it shall become clear, that we are to build the most wisely and successfully, by first laying up the brick, and then elsewhere, and by other hands, inserting the mortar; or when it shall have become manifest, that to lay the brick with the mortar, contemporaneously and conjunctively, is to interfere with the rights of both builder and owner, and actually to destroy the catholic excellence of the masonry;—when this shall be, the time for a formal notice of those objections may have come; come before it can not, and till it can, we dismiss them.

SCIENTIFIC INTELLIGENCE.

In raising the treasure of the Steamer Malabar, which was wrecked last summer on the coast of Ceylon, the divers worked under water through nine feet of sand, and then cut away large iron plates, half an inch thick, forming the sides of the mail room of the steamer. Eighty thousand dollars' worth of treasure were thus obtained in one day. The steamer had over \$1,500,000 in gold on board, all of which has been saved.

Brown sugar can be bleached nearly white by placing it in a close chamber, and submitting it to the action of sulphurous acid vapors, which do not injure its quality.

There has recently been presented to the Museum of the Medical College, Mobile, a beautiful specimen of the *lace-wood tree*. The peculiarity of it is in the fibrous nature of the bark, which is about the eighth of an inch thick. From this bark has been dissected more than twenty coats of apparently real crape or lace—most of them large enough to serve as a small handkerchief. It can be washed and ironed like ordinary muslin. The tree is a native of the West Indies, and is very rare.

A substance closely resembling gutta-percha has been found in Berbice, British Guiana, by Dr. Van Holst, of Berbice.

Sir Edmund Davy lately read a paper to the Royal Society, Dublin, describing a *new cement*, which he obtained by melting together, in an iron vessel, two parts, by weight, of common pitch, with one of gutta-percha. It forms a homogeneous fluid, which is much more manageable for many useful purposes than gutta-percha alone, and which, after being poured into cold water, may be easily wiped dry and kept for use. The cement adheres with the greatest tenacity to

wood, stone, glass, porcelain, ivory, leather, parchment, paper, and some other substances.

INDELIBLE INK.—Take of nitrate of silver $1\frac{1}{2}$ ounces, and dissolve it in twelve ounces of weak gum mucilage, then add 5 ounces of liquid ammonia, and put it into *blue* bottles for use. When applied to articles, they must be exposed to sunlight, until they become black. The blue bottles protect the nitrate of silver from decomposition by the action of light.

THE OLD SCHOOL HOUSE.

BY ANNIE ELIZABETH.

A picture now of humble name,
And void of outward grace,
I'd like to take from its worn frame,
And the dim outline trace.

I saw it there in Memory's hall,—
'Twas but the other day,—
She kindly hastened at my call,
And wiped the dust away.

Though dark and soiled with many a stain,—
For Time ignores all care,—
Yet still I saw, and traced again,
The "school-house" written there.

An artist of unerring skill,
My faded picture drew ;
Oh, that my power was like my will,
To copy it anew.

Vain is the wish, the opening leaf.
So young and fresh and fair,
We fail to find amid the sheaf
Of Autumn's harvest care.

By winds and tempests wildly tossed,
And moistened oft with tears,
The leaves of childhood, too, are lost
Amid the gathering years.

But to the picture ; I have said
It was a school-house old ,

There generations past had read
Within the humble fold.

The science, *numbers*, dwelt in state,
One book sufficed for all,
The lessons given on the slate,
Alike to great and small.

And reading held within its pale
The sacred Psalms of old ;
Then spelling finished up the tale
Of studies,—quickly told.

No pictured walls, varnish or paint,
Beguiled the youthful sight,
But carvings and memorials quaint,
The truant's best delight.

And youthful Titans, too, their skill
Along the crumbling walls,
Displayed, with all the earnest will
True genius ever calls.

The windows loose, doors swinging wide,
Seemed as decreed by fate,
And too upon the northern side,
The throne at learning's gate.

It was a lofty, lasting throne,
In truth, e'en more than name,
It seemed like some old altar stone,
Whence fearful mandates came.

And on the throne there sat a *king*,
Armed with despotic sway ;
To whom each one must tribute bring,
Must hear, yield and obey.

We read that in the days of yore,
When monarchs favors gave,
They held their golden sceptres o'er
The suppliant to save.

But wo unto the luckless wight
Who stood before this king,
No joy came at his sceptre's sight,
It was a fearful thing.

There was a penalty for crimes
That all must forfeit pay,
And settlement was had betimes,
Before the close of day.

With little learned, much mischief done,
Planned by those busy brains.
The winter cycles quickly run,
Within those wild domains.

And when spring voices came again,
The Janus doors would close ;
Then peace and silence there would reign
Until the time of snows.

But king and realm have passed away,
Time now hath buried all,
Save the dim picture that to-day,
Shades Memory's darkened hall.

READING AND THINKING.—Always have a book within your reach, which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is but a single sentence. If you can give fifteen minutes a day, it will be felt at the end of the year. Thoughts take up no room. When they are right they afford a portable pleasure, with which one may travel or labor without any trouble or incumbrance.

“The eventful scene of which, during the last six thousand years, this world has been the theatre, when interpreted by the revelation which has been made to man of the divine counsels, may be viewed as a drama of which retribution is the law, opinion the chief agent, and the improvement and ultimate happiness of our race the appointed though remote catastrophe.”

STEVENS.

An old clergyman, one Sunday, at the close of the sermon, gave notice to the congregation that, in the course of a week, he expected to go on a mission to the heathen. One of the deacons, in great agitation, exclaimed, “Why, my dear sir, you have never told us one word of this before! What shall we do?” “Oh, brother,” said the parson, “I do n’t expect to go out of town.”

Resident Editor's Department.

✓ OUR PROSPECTS.—We have said, in the last few numbers of the Journal, that we did not apprehend any serious difficulty in regard to its continued publication, even amidst the trials that meet us on every hand. We still hope to keep it alive; but the rapidly increasing price of paper and other materials renders it very desirable that our friends should do all in their power to increase the income of the Journal. We see no good reason why the number of subscribers may not be increased, even now, for surely those who are not actively engaged in fighting for our independence, will not suffer the cause of education to languish for want of a little attention.

We again call upon the ladies to come to the rescue; to occupy our vacant school houses, and train up the children to take the places of those who are now pouring out their blood to defend our homes from the ravages of an insolent invader. The means of education in our state are ample, if the women will take the matter in hand and not suffer these means to lie idle for want of teachers.

And while we would urge the educated women of the state to *volunteer* in this warfare against *ignorance* and *vice*, to bring forward all their forces against the *allied foes*, we charge them to look well to their armor, to see that they spare no efforts to prepare and equip themselves thoroughly for the great work that is before them. If they can be induced to enter upon this work in good earnest, we shall have no fears in regard to educating of the rising generation. Our educational system, with all its appliances, the *Journal* included, will be kept from languishing, even though all the men may have gone to the field of battle.

Will not our friends of the Newspaper press speak a word to the ladies on this subject?

THE PREMIUMS.—Only a few articles have yet made their appearance, as competitors for the liberal premiums, offered by the State Educational Association. Are there not others on hand?

The first of April was the time fixed for examining all that may then be on hand; but the announcement of the subjects was unavoidably delayed, and if there are any teachers who have been unable to finish their articles in time for them to reach us by the first of April, let them send them as soon as possible and if they reach us before the award is made, they will be allowed to enter the lists.

HESPER AND OTHER POEMS, by Theo. H. Hill. Published by Strother & Marcom, Raleigh, N. C. Retail price \$1.00.

We have received a copy of this neat little volume of Poetry, which has made its appearance amidst the storms of war, like a solitary flower breasting the desolating frosts of Winter.

Many of the poems evince the true "poetic fire" and the author deserves the encouragement of all who would aid in building up a home literature.

The mechanical part of the work does credit, not only to the publishers but to the State.

OUR TABLE OF CONTENTS.—We are extremely sorry that all of the good resolutions of the Association, at its last meeting, have sent us so few articles for the Journal.

While there are so many men of undoubted ability engaged in the work of education, all over the State, men who could, without much effort, add so much to the interest of the Journal, it is very annoying to us, to be compelled to fill so many of its pages with selected matter, however good it may be.

And now, while most of the Papers of the country are filled with *one subject*, and we are entirely cut off from our educational exchanges, the labor of making suitable selections is increased ten fold

Is it right that the educated men of North Carolina should so seldom exert their influence through the pages of a Periodical that visits every neighborhood in the State?

SCIENCE AND ART.—Under this head we propose giving, in future numbers of the Journal, such recipes and hints as may be useful to our people, under existing circumstances.

We are now compelled to depend upon ourselves for many things that we have not been in the habit of making, and every one is looking out for information, such as we propose to furnish. In the pages of the Journal, it will be in a permanent form, and therefore will be much more valuable than in a Newspaper.

We will be under obligations to any of our readers who will furnish reliable information of the character desired.

He who has a love for nature can never be alone. In the shells he picks up on the shore—in the leaf, fading at his feet—in the grain of sand and the morning dew—he sees enough to employ his mind for hours. Such a mind is never idle. He studies the works of his Maker which he sees all around him, and finds a pleasures of which the devotee of sin and folly can form no conception.

One Hundred Dollars in Premiums.

TO COMMON SCHOOL TEACHERS.

A Premium of twenty-five Dollars for the best Essay, written by a teacher of Common Schools, on

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A Premium of twenty-five Dollars for the best Essay, written by a teacher of Common Schools, on

“The propriety and importance of employing more Female Teachers in our Common Schools.”

A Premium of twenty-five Dollars for the best Essay, written by a teacher of Common Schools, on

“The Standard of Moral Character in Teachers.”

The State Educational Association of North Carolina, through the Executive Committee, offers the above Premiums, on the following conditions:

1st. Each Essay must be of such a length as to fill not less than three, nor more than six pages of the N. C. Journal of Education—six to twelve pages of large letter or cap paper.

2nd. The manuscripts must be legibly written, with the pages numbered, and must be sent to J. D. CAMPBELL, Greensboro', N. C., before the first day of April, 1862.

3d. The writer must enclose in his manuscript, in a sealed envelope, his name and address, together with a certificate, from the Chairman of the board of Superintendents of Common Schools of his County, that he is a teacher of Common Schools.

4th. The Essays, for which premiums are awarded, will be published in the *Journal of Education*, with the names of the writers; and the Committee will claim the privilege of publishing as many of the others as they may think proper, omitting the names of the authors, where they do not wish them published.

5th. The same person has the privilege of sending separate Essays on as many of the above subjects as he may choose.

As soon as practicable, after the 1st. of April next, the Committee will examine all the manuscripts then in their hands, and after they have decided which Essays are entitled to the premiums they will open the envelopes containing the names, and send checks for the amounts due to the successful competitors.

C. H. WILEY, J. D. CAMPBELL, S. LANDER,	}	Executive Committee.
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Our Own Primary English Grammar.

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THE BAD BOYS.

Almost every neighborhood contains some boys, who are a constant annoyance, if not terror to every teacher. Were it not for such, he feels that his task would be truly delightful. But these are a "thorn in his flesh." Perhaps he goes to the school room in the morning, especially fortified against petulance, and resolved that everything shall move on pleasantly; but, alas! these "evil geniuses" prove an overmatch for his good resolutions, and before he is aware of it, he is resolutely wielding the rod, or worse, the tongue of correction. How many teachers, while reading this, will not at once respond, "this is my condition!"

It is not many years since those who could control such by physical force, or by an exhibition of sternness, could awe them into submission, acquired no small degree of notoriety among their fellows. We rejoice that that day is fast passing by. Experience, I think, will convince any one that severity will never effect a permanent reformation in such cases. If there is no other means of amelioration, they had better be forever dismissed from the school-room. Is it not often severity, unkindness, and neglect, at home or at school, that have made them what they are?

Such individuals have few qualities that call forth our love, or that merit our approbation. They themselves hardly expect either. Words, and looks, and treatment, have always told them that they are despised. All orderly, respectable people have ever condemned them, and are therefore regarded as enemies. They do not ever dream that the new teacher might be their friend. To them he is only a being who is to search out, and set in judgment upon their faults. The only beings they have ever learned to love are their companions in mischief and bad deeds. To these alone are they generous, kind and obliging. Such are often models of faithfulness and

generosity toward each other. "Honor is not wanting even among thieves." Could their teacher succeed in awakening these feelings toward himself, he might hope for the happiest results from his labors; failing in this, his efforts to do them good can only prove a failure.

How shall this be accomplished? How shall he convince them that he is really their friend, and secure their confidence and good will? It cannot be done by mere assertions. The young heart is a ready interpreter of looks, and is ever susceptible to the better currents that pervade the heart. "You are a naughty boy, but I love you," is an absurdity that he readily comprehends. And he who approaches a pupil with such words, shows little knowledge of human nature, or the means of influencing human actions.

Franklin says, if you wish to gain your enemy, ask him to do you a favor. This of itself implies a confidence that no words can inspire. How instinctively we appeal to our friends, those we trust, for kind offices. And if not carried so far as to become annoying, it endears friends to each other. The skilful teacher will make use of this principle to gain over to his side those whom mere words cannot affect. The many little services every teacher will require from his pupils, may be wisely distributed with a view to the effect they will have upon character and disposition. Abbot, we think, has referred to the influence that would be produced upon a pupil by merely asking him to assist you in moving your table, and dismissing him with a pleasant "thank you." Even such trifles lead the scholar to feel that he is of some consequence, and he goes to his seat with kindly feelings toward his teacher, and a desire to please him.

Above all let the teacher take care that he really cherishes a kind regard for these unloved individuals. If such be the case he will hardly fail of finding some means of expressing it. He should study and find out the best traits the child possesses, and become truly interested in his improvement. He should take a real pleasure in finding a remedy for the evils, which, in too many instances, have been produced by neglect and bad management. Calmly reflecting upon the circumstances which have made the child what he is, will, in many instances, prove an antidote to his feelings of severity and unkindness.

After all, the most reliable means of reformation is that of securing their interest in their studies. Generally these boys are dull and backward, really incapable of competing with their companions in their studies. Instead of turning them off with a frown or a jeer, for their inability to comprehend simple truths, the teacher should

be patient and unwearied in his efforts to arouse their dormant energies. Let the teacher encourage and cheer on the pupil in every effort to inspire, rather than denounce and exaggerate his faults, and he will find in many cases, that "the *Bad Boys*" will prove his greatest pleasure and credit M.

A HINT TO PARENTS AND TEACHERS.—The following anecdote contains a very suggestive hint to parents and teachers, and to masters, too, who are sometimes impatient and unreasonable in their dealings with children and youth :

Dr. Arnold, when at Laleham, once lost all patience with a dull scholar, when the pupil looked up in his face, and said: "Why do you speak angrily, sir? Indeed, I am doing the best I can do." Years after, the Doctor used to tell this story to his own children, and say: "I never felt so ashamed of myself in my life. That look and that speech I have never forgotten."

GRAMMAR IN RHYME.

- (1) Three little words you often see
Are Articles—*a, an* and *the*.
- (2) A Noun is the name of any thing,
As *school* or *garden*, *hoop* or *swing*.
- (3) Adjectives tell the kind of noun,
As *great*, *small*, *pretty*, *white* or *brown*.
- (4) Instead of nouns the Pronouns stand,
Her head, *his* face, *your* arm, *my* hand.
- (5) Verbs tell of something to be done,
To *read*, *count*, *sing*, *laugh*, *jump* or *run*.
- (6) How things are done, the Adverbs tell,
As *slowly*, *quickly*, *ill* or *well*.
- (7) Conjunctions join the words together,
As men *and* women, wind *or* weather.
- (8) The Preposition stands before
A noun, as *in* or *through* a door.
- (9) The Interjection shows surprise,
As *oh!* how pretty; *ah!* how wise.
The whole are called nine parts of speech,
Which reading, writing, speaking teach.

TO MOTHERS.

Mother! watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall.
Never count the moments lost,
Never mind the time it cost,
Little feet will go astray,
Guide them, mother, while *you may*.

Mother! watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay;
Never dare the question ask,
"Why to me this heavy task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue,
Prattling, eloquent, and wild.
What is said, and what is sung,
By the happy, joyous child;
Catch the word while yet unspoken,
Stop the vow while yet unbroken;
This same tongue may yet proclaim
Blessings in the Saviour's name.

Mother! watch the little heart,
Beating so soft and warm for you;
Wholesome lessons now impart;
Keep, oh, keep that young heart true.
Eradicating every weed,
Sowing good and precious seed,
Harvest rich you then may see,
Ripening for Eternity.

Give to a grief a little time, and it softens to a regret, and grows beautiful at last; and we cherish it as we do some old dim picture of the dead.

ASSISTING PUPILS.

Many a teacher has often inquired, "How shall I secure to my pupils the highest mental development? Shall I point them to their work, and bid them to help themselves, or shall I lead the way and bid them walk in my footsteps?" The reply given by many, is, if you would make the mind vigorous, do not by any means assist your pupils. Let them depend upon themselves, and become self-reliant. However difficult the problem, encourage the pupil to persevere until he finds the correct solution. Do not, on any account, make a suggestion that will give him aid; for it will lead him to depend upon you, and not upon himself. Some go so far as to affirm that the teacher, who helps his pupils, fails in the performance of his duty.

We admit that this theory, in part, is true. That the mind, like the body, is made vigorous by exercise, we do not deny. But may not the body and mind be required to surmount obstacles so great, that both will be overtaxed, and the result be weakness instead of strength? An objector may say, if the problem is too difficult, omit it until the mind has more strength. But this is not always possible. The solution of that very problem, in just that place, may be necessary to the pupil's further progress.

"But if one pupil can solve it, why not another?" This might with propriety be asked, were all minds constituted alike; but that they are so constituted, admits of question. The storm-defying oak stands on the wide, upland plain; it boldly lifts its arms to withstand the northern blast, and, striking its roots deeper and deeper, gains strength by its very resistance, until its branches hardly wave a recognition to the fiercest tornado. But the elm, that stood by its side, was less able to resist, and the wild wind prostrated its graceful form. Bravely as it may now struggle for life, it fails of development, and its beauty of proportion is marred forever. The oak was self-reliant from the beginning, and needed no support; but who can say that a little timely aid might not have saved the elm, by giving it time to gain strength for the future? There are minds, like the oak, formed to contend with difficulties. Others, like the elm, gain strength but slowly, and are more easily swayed by opposing forces. To assist some pupils, is to rob them of so much mental power. The solution of a difficult problem is, to their minds, what the wielding of the ponderous hammer is to the arm of the blacksmith. But other minds need aid in grasping for the truth, until they acquire the mental power of grasping it for themselves.

Let us, then, give them our assistance; not by solving all great

questions and giving them the result of our labor, but, by prudent questioning, lead them to take each mental step, and with us arrive at the conclusion. To do this well, requires patient, persevering, and earnest labor; but the teacher will have a rich reward in beholding the youthful mind growing stronger and stronger, and rejoicing, more and more, in the light of newly acquired truth. P.

GEORGIE.

Georgie is a very roguish boy in school, and indeed *everywhere*. His father has often told us, that he did not know what to do with him; he is more trouble than all the rest of his children. He does not mind being punished unless he is tied,—that is the greatest trial he has to meet, for he is a great lover of perpetual motion. The first time he was tied he thought it a very severe punishment. The next time he got over it sooner, and since then he will very good naturedly devise something new for his amusement, if deprived of one source of tyranny. He says he does not care if he is whipped,—but we have the advantage of him in one respect, he is very fond of, and quite apt at drawing. He has such an aptness for losing his things that he can seldom keep a pencil more than half a day, but if furnished with a new one each half a day, will take great delight in presenting to our notice a tree or row of trees or some other objects very carefully drawn, and if told that his drawing is pretty, and asked to produce another similar to the first, he will quickly copy with surprising correctness, and if asked to draw still more, will go on till his slate is covered sometimes with forty or fifty trees, or whatever the first may happen to be. His mother complains that he wants every picture he finds, and has the walls of the sitting room, the table and his books, boxes, etc., covered with them. If reproved for intruding them where other things are, he innocently remarks that his teacher allows him to draw pictures, and why shouldn't he be allowed to. Coming to school and being required to "sit still" five hours every day, merely to learn to read and spell would be quite irksome to our active, busy, fun-loving Georgie. His seatmate is a very quiet, intelligent boy, a great lover of his book, and makes very fine progress. He commenced attending school at the same time Georgie did, but has outstripped him completely, is now two classes in advance of him; we seldom find him out of place, but his greatest delight is to prepare his lessons well. To expect the same progress, in the same branches, from both is to

be disappointed. Their tastes are different, and we can but expect they will select different pursuits in after life. Each will probably follow that vocation for which he has the greatest talent. A stranger, visiting our school, noticed Georgie's inattention to his book, and spoke of it in his remarks to the school, but the child cared little for that, it was soon forgotten. While Charley would have been greatly troubled by a similar criticism upon his conduct.

Is it not well to encourage in our pupils a love of whatever they may have a particular aptness for,—even though they may wish to give it more attention than other branches that may seem to be of more immediate importance? Have we not reason to suppose that in many instances that which they love the best will eventually prove of great benefit to them?

M. A. B.

AUTHORSHIP.

The free choice of a profession is nothing more than acting in compliance with the dictates of a sound reason, properly enlightened with reference to one's aptitudes and inclinations. While this choice enables one to be true to his own fullest and highest developments, and while, by a law equally consonant with his nature, it secures the greatest good of society generally, obedience to it should be voluntary, cheerful, and I may say, will almost always be successful.

A generous nature is grateful even to its master for consulting its predilections and willingly returns the favor, by bringing to his assistance new and increased facilities for the accomplishment of his purposes. Loyalty to one's self, even, is the rational decision of this question and a determination to prosecute with diligence the vocation thus decided upon. Want of consideration, passion and prejudice have sometimes made fatal mistakes, and whatever other motives may have influenced men, we know that many have erred and failed, owing to a mistaken idea of their fitness for certain professions; and after ineffectual trials, have changed to something more congenial to their tastes or continued to lead miserable lives of inactivity and sloth to the end of their existence.

It naturally fills us with solicitude to see this choice made wisely and with due reflection; for in reading the history of other men's lives, and more especially that of authors, we find that many of them have been attended with disparaging results or entirely mis-spent. Our own observation tells us that thousands, who have given the

morning of their days, as well as their maturer years to the pursuits of literature, have been acting treacherously to themselves and also disgracing a noble profession in the eyes of the world. Would such men learn a lesson from the instructive pages of the past, let them inquire for one of those sensation productions of the past age, or even of a cotemporary, and it is out of print, out of use, out of memory, aye, out of existence; or only remembered on account of some inherent meanness; some poisoned arrow left to rankle in the vitals of society. How warm, then, should be our indignation at seeing men make this mistake, to assume unadvisedly the weighty responsibilities of an author! The influence of almost all other men ceases at their death, or with the next generation, that of an author may continue to bless or embitter social life as long as civilization endures.

The art of printing—rightly called the hand-maid of liberty and free institutions—has been made a strange illustration of the great fact, of man's tendency to prostitute even heaven's best gifts.—Through its instrumentality the works of pernicious authors gain a fearful dissemination, and society is now experiencing these baneful effects. The most brilliant genius and the most exemplary moral character, are alike assailed, and no position is too high or sacred to be made the object of bitter hate and slander.

The condition of literature in this country is alarming enough to excite the attention of every man who feels an interest in the public welfare. What mean those growing social evils under which we daily groan? What mean the sinks of corruption and dissipation in some of our large cities? The prolific cause may be found at the book stalls, where vice is clothed in the most fascinating attractions. It would seem the world has yet to learn, that the best form of government ever constructed, based upon the wisest principles and maxims, and surrounded by the most favorable circumstances cannot perpetuate itself without intelligence and morality. The sources from which we have derived our literature, no doubt, has had much to do in determining its character. Our literature cannot strictly be called national; it is but a continuation of that of England, France and Germany. We do not depreciate the benefits which we have derived from them. Their contributions have supplied an acknowledged deficiency. They have furnished examples worthy of our imitation. They have given us the most beautiful and finest specimens in every department of literature, yet we have been but copyists, and as such have met with their usual misfortune. We have copied all their blemishes, with few of their real merits. Look at our society and say if it has not changed. You look in vain for its primitive

purity and simplicity. It has advanced in civilization and material prosperity, it is true, but at the same time have not the elements which disintegrate the social system, and revolutionary principles developed themselves in an undue proportion? What mean those disgraceful scenes so often enacted in our northern cities? Those demonstrations of angry, hungry mobocracy, street riots and lawlessness; those senseless carplings of strong-minded women; those rantings of their politico-evangelists? Are not these wide departures from the purity, temperance and primitive faith of their Puritan forefathers?

The growth and decay of civilization are gradual and imperceptible processes. They are the aggregations usually of centuries. Fortunately for humanity it is so. The vitality of nations is so great that small events cannot exert any great influence of any kind upon them. We do not acknowledge infidelity as a native of our soil—it is exotic; widely diffused. It is of a different type from that of Europe—it is the infidelity of the feelings, so to speak, rather than of the intelligence, of practice rather than that of theory. Atheism, infidelity and many other semi-concealed evils, that are insidiously preying upon the life-blood of our society are attributable, we conceive, to a large degree, to the influence of French philosophy and French literature. Our extravagant admiration of Parisian fashions has not been confined to the latest style of bonnets and moustaches, but has also lead us to imitate their dissolute and wreckless spirit. The north, from the facility of its intercourse with these countries has taken the lead—a horrible precedence indeed; and this fact seems to us to extenuate much of the evil that exists there; and to which we have referred simply for the sake of illustration; similar tendencies are manifest in the south. We find types of speculation and transcendental proclivities that have their prototypes in the smoke and fogs of Germany. Can we not trace the spirit caught from the glowing pages of Gibbon, and Hume and Hobbs? It is time we were having a literature of our own. Need we any more to enforce that pithy aphorism: "Let me make the songs of a people, and I care little who makes their laws."

The drift of the above remarks is obvious. We need a literature of our own. Preparatory to this we must have authors. The public morals need some guardian to protect them against the malicious and inflammatory issues of the press. There are certain fundamental beliefs and principles underlying society and government, which are too sacred to be touched by profane hands. Disturb them, and you have a French revolution enacted, or all the horrors and blood-

shed which accompany great transition states, when anarchy and confusion and dismay desolate empires.

The fact that literature has so much to do in moulding the character of nations and in shaping the destiny of individuals, has induced us to give some attention to the intimate connection existing between a people and those who do their thinking, that is their authors. To begin with an old example, take Homer; who, that is acquainted with Grecian manners, with their custom of reading or reciting their great poets on festal occasions, can doubt that they caught much of that martial spirit which signalized Marathon and Thermopylæ and many other glorious fields of battle, from this immortal bard? Who can doubt that the plays of Æschylus, Euripides and Sophocles, had the same tendency, either to arouse that warlike spirit or develop that wonderful appreciation of the beautiful in nature and art, which they everywhere displayed. Come to Italy, and we find Virgil, by his sweet rural lays, giving a stimulus and dignity to agricultural pursuits. Italy becomes the granary of the world; of course not entirely through Virgil's instrumentality, yet we know his influence was great. Come to the middle ages, and we have Alcuin, Smaradge, Agilbert, Abelard and others, who, by their theological and chivalrous writings, produced the revival of letters and aroused millions to engage in those wild and wearisome crusades for the rescue of the Holy Sepulchre.

Here civilization seemed to emerge from its chrysalis state, and new elements of society appear. Woman, probably for the first time since her great crime in Paradise, was granted by her imperious lord, the exquisite privilege of standing on a common platform. Romance, chivalry, knight errantry, and numerous displays of disinterested heroism, gave a tone and character to society; the effects of which have been greater upon the French than elsewhere. We see it manifested in their politeness, affability and light-heartedness.

We might easily trace the influence of authors upon the French, English and German character, but it is unnecessary—it is perfectly plain to every right-minded man.

So intimate is the connection which we have been attempting to illustrate that the prosperity and social condition of a people being known, we can tell the character of its teachers.

If the Sabbath is respected, the laws obeyed, noble sentiments of honor and virtue entertained—if the people are energetic, peaceable and prosperous, we may reasonably presume that their teachers are men of virtue, integrity and honor. If, on the contrary, we see a

widely diffused taste for the lighter forms of literature, fictions and romances of an immoral character, a total abandonment of elevated sentiments, a hireling banditti, who pillage and compile from age, to age, without any effect except that of debasing the original. Can we may affirm without hesitation that the fountains of knowledge no longer send forth pure streams, and that decay and ruin will soon follow.

The multitude, in any country, are incapable of judging of what books are pernicious, hence we see deadly error mingled with plausible reasoning, the imagination dazzled by brilliant sallies of wit and sophistry; sprightliness, elegance and beauty employed to adorn deformity and vice. If a nation, once enlightened, fails to fulfill its high destiny, the guilt rests upon its authors, for they wield an influence which, though gradual and almost imperceptible, is perpetual and immense. With such views of the position that authors should occupy, is it not a question of interest, who shall supply a great nation like ours with appropriate instruction, through the medium of the press?

We cannot admit that there is any want of talent, genius or public spirit in our country. It is to be feared that our learned men too often permit their patriotism to be quieted by the soothing voice of wealth and luxurious repose, or to be wasted in the murky pools of politics; seeming to forget that the intellectual and moral life is of greater importance than legal restraints to the people or self-aggrandizement to the individual. If men would seek immortality and a monument more durable than that of brass, or that erected to perpetuate the memory of the proudest statesman or warrior, if they would live perennially in the hearts of grateful millions yet unborn; if they would speak, though dead, there is enough yet unsaid; teeming millions await for truth, light and instruction, and we may adopt, only in a secondary sense, the language of the Great Teacher, "truly the harvest is plenteous, but the laborers are few."
—*H. S. Magazine.*

HOME CONVERSATION — Children hunger perpetually for new ideas, and the most pleasant way of reception is by the voice and the ear, not the eye and the printed page. The one mode is natural, the other artificial. Who would not rather listen than read? An audience will listen closely from the beginning to the end of an address which not one in twenty of those present would read with the same attention. This is emphatically true of children. They will learn with pleasure from the lips of parents what they deem it

drudgery to study in the books; and even if they have the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people. Let parents, then, talk much and talk well at home. A father who is habitually silent in his own house may be, in many respects, a wise man; but he is not wise in his silence. We sometimes see parents who are the life of every company which they enter, dull, silent, uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household.

POSITION AND DUTIES OF THE TEACHER.

There is a fault in the relation of the teacher and his duties, which is so generally admitted as to render it worthy of notice. It is in the low estimate which individual teachers sometimes place upon their own characters and services, in comparison with the multitudes of which a community or a nation may be composed. Among the masses, the individual feels that he is obscured; so much so that his labors for good or evil are not properly regarded. The drop of water appears to be of small account in the cloud or in the ocean; but were it not for the drop, neither the cloud nor the ocean could exist. The individual of the community, or of the state, or the nation, may be of small account in his isolation; he may be entirely too insignificant for consideration; but it is not only true, that without the individual, the community, or the state, or nation, could not exist, but the most obscure and apparently insignificant must be of some consideration, and able to render some service to the community, and through the community to the state, and through the state to the nation. In regard to the work of education, this low estimate of the character and service of the individual is a manifest wrong. The boy or girl of the school, is to become the man or the woman of society; and in society they are to occupy places of more or less importance, the duties which they ought to be educated to discharge, with credit to themselves and their instructors, and with advantage to their associations. In the boy, there may be a future Washington, or a Napoleon, or a Howard; in the girl, a Semiramis, or a Florence Nightingale. But what if such should not be the result, and if the pupils of the school are to become nothing more than ordinary members of society? They must have their obligations to

meet, and their duties to perform. They must become actors amid the busy scenes of life, in some of its departments, and useless, indeed, will their education be, if they should be turned out as mere ciphers, and capable of neither benefit nor damage to their associates. It is a matter of the very first importance that the teacher should ever keep in mind the idea of the citizen, or the actor in society, that he is to make of his pupil. In view of the high responsibility involved in the issue, he should remember that he is preparing his charge to meet the demands that the future may have upon his character and services. Ambition to excel in worthiness of character and labor, should not only be encouraged among the little community of the school room; but it should be rendered, by the teacher's efforts, the precursor of the same kind of distinction in the associations of matured life.

It is certainly full time, in the history of education in our country, that the system upon which it ought to be conducted should be evolved and matured, and that the purpose—the end to be accomplished by it, should be thoroughly and intimately identified with its pursuit. The teacher, howsoever obscure may be the field of his labors, and howsoever humble his pretensions to ability, is engaged in the important work of moulding the mind and character of this great nation. To this duty must be added the higher obligation of preparing the subject for the intelligent worship of his God. The duty is one of highest moment, and the teacher ought to know it; and he ought to appreciate and feel it. He ought to weigh in frequent thought, and well, his place and its responsibilities, and to look forward upon the probable issue in the men or women he is engaged in rearing. Much of the labor of education that has no regard to the future, is lost. It fails in its impress upon the pupil because it is not associated with the duties and obligations of practical life. The education of the child is to be the treasure of his maturity. It is provided for use in coming time, and the faithful teacher will follow his charge in earnest reflections through the probabilities of his future career, and he will encourage him to use and mature his knowledge as he attains it that he may employ it with more freedom and to better advantage in the labors of after life.

Mc J.

The perfumes of a thousand roses soon die, but the pain caused by one of their thorns remains long after; a saddened remembrance in the midst of mirth is like that thorn among the roses.

OCCUPATIONS OF LIFE.

When a youth is about determining what he shall follow for a living, the first rule is to select the employment which he likes best; one which he can follow *con amore*, that is, with the most satisfaction to his inclinations, tastes or desires; always pre-supposing, that it is not merely an allowable calling, but one that is useful and honorable.

The second inquiry should be, will health admit of it? Sickly, or even merely feeble persons should not think for a moment, of any indoor occupation. It is worse than suicidal, because, besides the risk of destroying their own lives, there are chances of this being done not soon enough to prevent the introduction of a diseased progeny, to be life long miseries themselves, and to be a burden to others. Of the in-door occupations, some of the most trying to the human constitution are working in cotton, hemp, paints, dyeing furs, tobacco, lucifer matches, manufacturer's trimmings, and the like, involving the filling of the air with minute particles.

Blondes, that is, persons with light hair, fair skin, and blue eyes as also those having sandy or reddish hair, should, by all means, select some active, out-door vocation.

Brunettes, persons having a dark skin, indicating the bilious temperament, accompanied usually with black hair, and dark eyes, should select a calling which, whether indoor or out, will require them to be on their feet, moving about nearly all the time, in order to "work off" the constantly accumulating bile.

The mixed temperaments can best bear sedentary in-door occupation; such as a combination of the bilious and nervous. Spare persons, not having much flesh, but enough of the nervous and sanguine temperament to give them a wiriness of constitution, these can bear in-door occupations best; their activity arising from the nervous temperament keeping them in motion, (the tongue any how, if women,) while their hopefulness, arising from the sanguine temperament keeps up their spirits, which is an element as essential to success, as it is to health.

But of all human occupations which do not render a man amenable to the laws of his country, the most universally and invariably destructive to the health of the body, as well as that of the mind and heart, and yet coveted by many, although it is the hardest work in the world is that of having nothing to do.

From the N. C. Planter.

BOOK FARMING.

There is a class of men to be met with in almost every community, who cry out against "Book Farming." Go to this class and ask them to subscribe for any of the cheap Agricultural papers published in the country, and ten chances to one if they will not laugh you in the face, and call you a silly theorist. Undertake to hold an argument with them, to show them the advantages of reading good Agricultural works, and self-esteem will rise in a moment to such a prodigious height that they can coolly assert that they know already all that can be known about the art and science of Agriculture, and perhaps they may go so far as to claim that they are, indeed, wise above what is written. Such men have their hobby, and that is "Practical Agriculture." Do they not know how to hold the plow, ply the hoe, swing the scythe, and handle the sickle? Can they not make pork and beef, butter and cheese, as well as the subscribers to your Agricultural journals?

Individuals who mount a hobby, so far as I have had the means of judging, are apt to be a little one-sided in their opinions. Once fairly mounted, they set spurs to their charger, be he of large or small dimensions, and rush forward till they fancy a change would be for their interest and save the life of their jaded nag.

Practical Agriculture has long been the hobby of tens of thousands. It has been rode so long and so hard, that many have been forced to see that the old nag could not always hold out and do the highest justice to the parties who had been for long years spurring her on to the top of her speed.

For years, all along the route, one and another have been hopping off, and bidding adieu to the jade with her senseless *exclusiveness*, and have been anxiously casting about for a more correct theory and elevated practice.

But all the riders are not yet unhorsed. Notwithstanding the jade is old, and from long service is woefully galled, and is almost getting fresh stabs from those who have been regenerated and made believers in a sounder and more wholesome doctrine in agriculture, and who would gladly see her supplanted in the course by a nag of the improved blood, her still devoted riders, with their feet in the stirrups "clear up to their heels," and both hands clutching the mane, are spurring her on, vainly supposing they are in advance of all the rest of the world, and are to remain so.

Practical Agriculture, rightly apprehended, is undoubtedly of

much more importance than mere speculative "Book Farming." Men may write books on agriculture, that shall be wholly destitute of practical principles, and, therefore, of no advantage to the practical farmer, or to any one else. There are, however, but few such works allowed to come before the public.

So thoroughly aroused has the scientific world become, upon the subject of improvement in our agriculture, that no work, destitute of real intrinsic worth, can long hope to survive the rigid ordeal to which it must be submitted, upon its first appearance before the public.

The class of Agricultural works that find least favor in the eyes of the so-called practical farmers, are those designed to elucidate the scientific principles applicable to Agriculture, such as Geology, Mineralogy, Meteorology, Chemistry, Botany, &c.

These sciences are all taught in the higher class of schools, and there is not one of them but is of more importance to the farmer than to any other class of men.

The practical farmer has before him, every day, the subject upon which they treat, and can he be any less a practical farmer, if he understands clearly the principles upon which he works, and which, adhered to, crown his various manipulations with success?

In the practical farmer, one the most ultra in his denunciations of "Book Farming," were desirous of making his son a practical mathematician of the highest order, would he commence the work by forbidding him the use of books treating of the science of mathematics? Yet the son would be about as likely to become a Euclid in mathematics without the study of mathematical works, as the father would be a good practical agriculturist without the study of works elucidating the principles upon which his business is based, and in accordance with which it must be conducted, to insure permanent success.

Those practical farmers who eschew books and the teachings of a well-conducted agricultural paper, are not so fool-hardy as to deny the advantages of books and papers in fitting men for the better discharge of the duties pertaining to other pursuits, and it is only because they take a one-sided and illiberal view of the matter, that they heap denunciation upon "Book Farming."

In many instances this view is taken, because the early advantages of men were not such as to fit them to appreciate the voice and teachings of science, somewhat abstruse; and early prejudices take deeper root and yield their most luxuriant growth in minds not sown in youth with better seed.

As I have before intimated, the number of the decriers of "Book Farming" is yearly growing less; and men only need to come to the light to have their short-sighted opinions and prejudices made manifest to themselves.

"Book Farming," as it is called, is fast becoming a simple record of successful experiments that have been made by *practical* men, with an equally simple explanation of the *causes* of that success.

Now, this is just what the agriculture of the country needs. Improved systems, and that *rationale* of them, nobody can find fault with, and everybody that adopts them, with a clear understanding of their principles, will be benefitted. A clear understanding of principles and a diligent application of them, would be our ideal of a "Book Farmer," and of a

PRACTICAL FARMER.

THE BROKEN SAW.

A STORY FOR YOUTH.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away, or gave notice that they meant to quit; so he was half the time without, or in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands, and helping in various ways. At last Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy now-a-days that had a spark of goodness in him," growled the new master.

It is always bad to begin with a master who has no confidence in you; because, do your best, you are likely to have little credit for it. However, he would try: the wages were good and his mother wanted him to go. Sam had been there but three days, before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him. "Why, of course, I didn't mean to, and accidents will happen to the best of folks," said Sam, looking with a very sorry air on the broken saw.

"Mr. Jones never makes allowances," said the other boy, "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting, and laid everything out of the way

o Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't." "Did he tell Mr. Jones about the eggs?" asked Sam. "No," said the boy; "he was 'fraid to—Mr. Jones has got such a temper." "I think he'd better owned square up," said Sam. "I reckon you'll find it better to preach than to practice," said the boy; "I'd run away before I'd tell him;" and he soon turned on his heel and left Sam alone with his broken saw.

It was after supper, and he was not likely to see Mr. Jones that night. The shop was shut, and his master had gone to some town-meeting. The next morning he would get up early, go into the wood-house, and see what was done, for Sam would never hide the saw.

The poor boy did not feel very comfortable or happy. He shut up the wood-house, walked out into the garden, and then went up to his little chamber under the eaves. He wished he could tell Mrs. Jones; but she wasn't sociable, and he had rather not. "O, my God," said Sam, falling on his knees, "help me to do the thing that is right." Sam had always said his prayers; but he had not put his own heart in his prayers as he did that night; that night he prayed I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen. "Sir," said Sam, "I broke your saw, and I thought I'd come and tell you 'fore you saw it in the morning." "What did you get up to tell me for?" asked Mr. Jones; "I should think morning would be time enough to tell me of your carelessness." "Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I'm sorry I broke it; but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, "Here, Sam," he said, heartily, "give me your hand. Shake hands; I'll trust you, Sam. That's right; that's right; go to bed, boy; never fear. I am glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to live with. It was their conduct that soured and made him suspicious. I do not know how that is; I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.

Never be idle. Always have something to do. Remember, moments are the golden sands of time.

PARENTAL RESPONSIBILITY IN RELATION TO TEACHERS AND SCHOOLS.

To every reflecting parent that must be a moment of deep anxiety, when, for the first time, the child leaves the quietness of the nursery, and the retirement of the domestic play-ground, for the untried discipline of the crowded school-room, and the clamor and jostle of the recess diversions. Hitherto the child has been secluded in a great measure from those evil communications which seem to spring up spontaneously among the congregated masses even in childhood. But now he must launch his little barque upon that perilous ocean amid the dangers of which it is the will of Providence that he should spend his life.

Since, therefore, the fearful experiment must be made sooner or latter, my first word of counsel to the anxious parent is, use your best efforts to secure for your child the services of the ablest teacher both as it respects discipline and instruction. By the ablest teacher, I mean the one which is most competent to exert upon your child the best influence, physically, intellectually, and morally, and if your efforts shall prove in a good degree successful, whether it be in the services of a male or female, let him or her have your cheerful co-operation.

There is no profession related to domestic life in which it becomes so much a duty to "covet earnestly the best gifts," as in that of the teacher, who is both apt to teach and wise to govern. Where such gifts are brought within our reach, who can grudge a generous compensation to secure their happy results? In the words of another, "There is no office higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, the soul and the character of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it. Parents should do all but impoverishing themselves to induce such to become the guardians of their children. They should never have the least anxiety to accumulate property for their children provided they can place them under influences which will awaken their faculties, inspire them to bear a manly, useful, honorable part in the world. No language can express the folly of that economy, which, to leave a fortune to a child, starves his intellect and impoverishes his heart."

It is taken for granted that the teacher to whom you are to commit your children, enters upon his or her responsible office with the requisite testimonials of character, and such literary qualifications

as are deemed by competent judges, essential to the management of the school. If you have serious doubts as to the decisions of the official judges in the case, seek by a personal interview, or in some other way, to know the truth in the case, that you may know how to act understandingly in the premises. Be fully satisfied before you presume to entrust such valued interests to any man or woman in the capacity of an intellectual and moral guardian of your children. Trust not to vague rumor. The time has not yet wholly gone by, for the indulgence of a predisposition in certain suspicious minds to take it for granted that, when the teacher enters the school-room, he suddenly loses all the gentle sympathies of humanity, becomes a tyrant, and thenceforth ceases to take delight in seeing a company of children made as happy as they can be consistently with the decorum due to the place. With such impressions forestalling the judgment, no tales told out of school by such delinquents as meet the due rewards of their deeds, can be too slanderous to be believed. We say then to parents, satisfy yourselves in the outset that the teacher to whose care you commit your children possesses the feelings of humanity, that he has sympathies in common with yourselves, and that he will carry them with him into the place of instruction, and will treat his pupils with the utmost kindness and indulgence, compatible with the order and efficiency of the school. Perfection, especially in a young woman, or a young man who has had but little experience in life, you will not look for. Provided you can be reasonably satisfied as to the essential requisites of a good teacher, making all due allowance for the infirmities of humanity, commit your charge to his hands, confidently believing that in both government and instruction, his highest ambition will be to do them the greatest good in his power.

If your children are partakers of the infirmities common to plants of a degenerate stock, very likely they will find themselves occasionally in collision with the rules of the school. Their sins of omission or commission will surely find them out, and your ear will be pained with the report of the penalty inflicted. In listening to their own statement, wisdom requires that you bear in mind that they are a party concerned, and that you, yourself, are not altogether a disinterested judge in the case, especially after having listened to but one side of the story. Almost as a matter of course, by their own showing, they stand acquitted; if wrong was done, it was by others; the master was mistaken, they have suffered wrongfully, and they appeal to you for justification and redress. Now, prudence with a little experience should lead you in the outset to presume, as is the

fact in ninety-nine cases out of a hundred, that the teacher is right, and the little would-be martyr is in the wrong. From long experience in listening to complaints against teachers for the abuse of their pupils in a variety of forms, I can scarcely recall an instance, where after a full investigation of facts, the blame was chargeable upon the, former. It is generally not a difficult task, by a few questions, to detect the lame point in the narrative of the child, and without further trouble, dismissing the complaint, with salutary counsel not to do wrong any more. If, however, there should be left upon the mind of the parent an impression unfavorable to the discretion or temper of the teacher, let it not be made manifest to the pupil. No impression can be of more injurious tendency upon the temper and due subordination of a child, than that his parent sustains him in resisting the just and wholesome discipline of the school. Let him seek a private and friendly interview with the teacher, that he may learn the true state of the case. If a proper spirit be manifested on both sides, in nine cases out of ten, the difficulty will here be amicably adjusted.

It is a common infirmity with the parent to expect too much from teachers. Being himself the guardian of some five or eight children who have been trained up under his hand and eye from their birth, he is prone to forget how different are the circumstances of the young man or the young woman of limited experience, placed all at once, inaugurated as the guardian of fifty, from every grade of society, and from every species of home discipline.

I am often surprised and gratified at the success of teachers in the government of their schools, especially when I consider how large a portion of their pupils are under no sort of government at home; or if government it may be called, it is fitful, arbitrary, rough, and worse than none. The lamentable absence of home discipline is everywhere proverbial at this day. And yet, they who are the most recreant to restraining their children at home, expect that they will be in some way drilled into order and obedience in the school room. And if the teacher fails to do it, they are the first to enter their complaint. The teacher thus occupies a position something like the mariner attempting to navigate the troubled waters where two seas meet. From one side rolls in on him a tide of urchins who have never been subdued to parental authority. From an opposite direction comes the imperious mandate, "Govern your school, or give up your place to him that can do it." Is it at all surprising that some should make shipwreck in the struggle to pass successfully through such a terrible conflict of contending elements? Parents, the edu-

cator of your children has a claim upon your sympathy and your coöperation in his arduous and difficult position. Let him have your confidence as the reward due to his fidelity in the best of causes.

A TOUCHING ANECDOTE.

Hon. A. H. Stephens, of Georgia, in an address at a meeting in Alexandria, for the benefit of the orphan Asylum and Free Schools, of that city, related the following anecdote :

“A poor little boy, on a cold night in winter, with no home or roof to shelter his head, no paternal or maternal guardian or guide to protect or direct him on his way, reached at nightfall the house of a rich planter, who took him in, fed, lodged and sent him on his way with his blessing. These kind attentions cheered his heart, and inspired him with fresh courage to battle against the obstacles of life. Years rolled round, Providence led him on; he had reached the legal profession; his host had died; the cormorants that prey on the substance of man had formed a conspiracy to get from the widow her estates. She sent for the nearest counsel, to commit her cause to him, and that counsel proved to be the orphan boy—years before welcomed and entertained by her deceased husband. The stimulus of a warm and tenacious gratitude was now added to the ordinary motives connected with his profession. He undertook her cause with a will not easily to be resisted; he gained it; the widow's estates were secured to her in perpetuity, and” Mr. Stephens added with an emphasis of emotion that sent its electric thrill through the house, “*that orphan boy now stands before you!*”

BE AGREEABLE.—In journeying along the Road of Life, it is a wise thing to make our fellow-travellers our friends. The way, rough as it may seem, may be pleasantly beguiled with an interchange of kindly offices and pleasant words. Suavity and forbearance are essential elements of good companionship, and no one need expect to pass pleasantly through life who does not habitually exercise them in his intercourse with his fellows. The Ishmælite, whose hand is against every man, may die in a ditch without a finger being outstretched to save him. And why should we rudely jostle and shoulder our neighbors? Why tread upon each others' toes? The Christian gentleman is always careful to avoid such collisions, for courtesy and loyalty to his race are a portion of his moral and religious

creed; to be loved and honored of all, his highest earthly ambition. He seeks to turn away wrath with a soft answer, and if a brawler obstinately beset his path, he steps aside to avoid him, saying, as "My Uncle Toby" said to the pertinacious fly, "Go thy ways; the world is wide enough for thee and me!"

There is another and meaner view of the subject, which we commend to the consideration of the wordly wise and selfish. It always *pays* to be courteous, conciliating, and mild of tongue.

FARMING.

"Country life has inspired the genius, and tuned the lyre of many a rural bard. Their smiling pictures have lent new charms to nature herself, and have inspired in many hearts a taste for rural scenes and labors. But agriculture presents itself to us under a point of view more positive and practical. It is the parent art, the paramount interest, of civilized society. The great pursuit of man is agriculture. It is the nurse of the human race. It has principles which elevate it to the rank of a science. In the improvement of domestic animals and the fertilization of the soils, the most abstruse principles of physiology and chemistry must be consulted. The principles of natural philosophy, also, have an equal relation to agriculture; for there is not a change in the seasons or the wind, there is not a fall of rain or snow, there is not a fog, or a dew, which does not affect some one or more of the manifold operations of the farmer.

"The relation of science to agriculture is close and vital. It is an error to suppose that the whole education of a farmer consists in knowing how to plough, and sow and reap, the rest being left to the earth, the seasons, good fortune, and providence. The nature of soils and plants, the food they require, and the best methods of supplying it, are objects worthy of an earnest study. In a word, farming is a science, whose principles must be investigated, mastered, and skilfully applied, in order, to insure profitable crops. There is no other pursuit in which so many of the laws of nature must be understood and consulted, as in the cultivation of the earth.

"The physical and moral influences of agriculture ought not to be overlooked, in estimating the wisdom of a lawgiver, who has seen fit to found this polity upon it. It is the nurse of health, of industry, temperance, cheerfulness, and frugality; of simple manners and pure morals; of patriotism and the domestic virtues; and above all, of that sturdy independence without which a man is not a man, but

the mere slave, or the plaything of his more cunning fellows. Agriculture tends to produce and cherish a spirit of equality and sympathy. Buying and selling are the chief business of cities, the giving and receiving of wages, a transaction of hourly occurrence. This produces a collision of interests and feelings, which necessarily begets a spirit of caste, and checks the current of sympathy. But there are comparatively few of these upsetting influences in a country life. The man who owns 50 acres, and the man, and the man who owns 1000, live side by side on terms of mutual esteem and friendship. Both, if they are equally entitled to it, have an equal share in the public respect. Both feel and own the bond that unites them in the cultivation of the earth. Agriculture begets and strengthens the tone of the country. The heart of the husbandman is bound to the fields in which he bestows his labor. The soil, which responds to his industry by dotting itself in beauty and riches, has a place in his affections. Especially, the circumstance, that his possessions have come down to him through a long line of honored ancestors, greatly strengthens the attachment, which he feels both to his home and his country. The agricultural interest is, in the highest degree, conservative in its nature and action. It is the great antagonist of that mean spirit of radicalism and revolutionary innovation which is the most terrible enemy of popular institutions." WINES.

CONVERSING AND WRITING.

Undoubtedly, Margaret Fuller's works show the authoress to have been well informed on a great variety of subjects, and acquainted with many books that are seldom, we should think, read in America. Her poems, too, though singularly uninteresting, at least indicate a sincere pleasure in making verses, a tolerable command of the language that is considered to go best with metre, and a love for friends and beautiful scenery. A clever woman with just this amount of versifying power in her is probably improved by it. She is more ready to breathe a poetical spirit through conversation, and to welcome all expressions of poetical feeling in others. The piety and tolerant zeal for spiritual advancement which shine through her productions, lend an additional value to all she says. Well informed, courageous, pious, liberal, poetical and yet uncritical, vague and grandiloquent, she presents the type of woman that is fitted to be the delight of a sympathizing circle. But she had not got enough in her to make her writings valuable, and her faults were exactly those

which are passed over in conversation, but are wearying and repulsive in print. It is said that good conversation is dying out in modern society.

If this be so, it is greatly to be regretted, and no cause is so probable as that clever women now rush into print. This is a great pity; for it spoils the neatness and simplicity of their conversation, and what they print is very inferior to the same thing spoken. No consideration on earth will keep women, who are of about the calibre to write little novels, from printing all they can get published, but really clever women may look through this collection of Madame Ossoli's miscellanies with great advantage. They may be tempted, we may hope to turn their gifts into the right channel, and be satisfied with conversing.

ADDISON ON THE CHOICE OF A PROFESSION.

When I consider how the professions of law, medicine and divinity are crowded with multitudes that seek their livelihood in them, who may be rather said to be of the science than of the profession, I very much wonder at the humor of parents, who will not rather place their sons in a way of life where an honest industry cannot but thrive, than in stations where the greatest probity, learning and good sense may miscarry. How many men are country curates that might have made themselves aldermen of London, by a right improvement of a smaller sum of money than that usually laid out upon a learned education? A sober, frugal person, of slender parts and a slow apprehension, might have thrived in trade, though he starves upon physic; as a man would be well enough pleased to buy silks of one whom he would not venture to feel his pulse or protect his legal rights.

The misfortune is, that parents take a liking to a particular profession, and therefore desire their sons may be of it; whereas, in so great an affair of life, they should consider the genius and abilities of their children more than their own inclinations. It is the great advantage of a trading nation, that there are very few in it so dull and heavy, who may not be placed in stations of life which may give them an opportunity of making their fortunes. A well-regulated commerce is not, like law, physic or divinity, to be overstocked with hands; but on the contrary, it flourishes by multitudes and gives employment to all its professors.

Resident Editor's Department.

CHANGE OF COMMERCIAL LANGUAGE.—Some months since, we published an article recommending a change in our commercial language, as a means of securing our national independence.

The writer also advocated the adoption of a decimal system of weights and measures, as more simple than that now in use, and, at the same time, as aiding the proposed change of language.

Some of the advocates of this change have proposed the adoption of the French system of decimals. But this would, in part at least, defeat the object of the change. If it is necessary that the language used in our commercial intercourse should differ from that of the people with whom we trade, in order to insure our entire independence, would it be wise in us to adopt the standards of a powerful commercial nation, and with the standards, as a matter of course, the language, so far as they are concerned? We would greatly prefer a system of our own, and by way of showing our readers that such a system is practicable, we republish an article, which appeared in the Journal more than a year ago, which gives a pretty good specimen of a complete decimal system. Some of the names may appear a little harsh, at first, but on a careful examination they will be found both philosophical and expressive.

But before leaving the subject, we desire to say a word in regard to a *fixed standard*, by which we may test the weights and measures that may be in use. The writer who proposes this change of language, suggests the grain of rice, or something similar, as a standard; but he must show us that all grains of rice are of the same length, or that all grains of wheat weigh exactly the same, before we could consent to call any such thing a *standard* at all.

We may, however, have a perfectly invariable standard of almost any length that we may desire, by adopting the same plan that was pursued in fixing our present standards. It is well known, to all who are acquainted with the subject, that the source from which we derive a fixed measure, by which we may test all others, is the sidereal day, or the exact time of a revolution of the earth on its axis, which is reduced to linear measure by ascertaining the length of a pendulum that will vibrate a given number of times during the time of one revolution. By dividing this into any number of equal parts we may secure an invariable standard, either of the same length of that now in use or entirely different.

It is not our purpose to explain the method by which this standard of length is applied as a test of capacity, weight, &c. Our aim is simply to show that

this is the only sure way of securing an exact and invariable standard. We may say something hereafter in regard to the simplicity of its application.

Let the reader now examine carefully the following system of decimal weights and measures, and if he can propose an improvement, it will afford us much pleasure to publish the result of his efforts. And let it be remembered that this is a subject of no little importance, as our Congress may at any time adopt some such system, and we should certainly desire it as nearly perfect as possible.

Decimal Measures and Weights.—That a well constructed decimal system of Measures and Weights would be much more convenient than that now in common use cannot be doubted. This, being the case, the subject should be kept before the people. To do something in this direction is the object of the present article. In order the better to illustrate the subject, the following scheme is introduced.

The Ell is taken as the unit of length, and is equal to twenty-five inches; and from decimal parts and multiples of this all other measures are derived.

The following terms, with the first letter of the unit, express the decimal denominations of the measures and weights.

Deci, expresses the	10th	part	10 mensurs	equal	1 decam
Centi, “	100th	“	10 decams	“	1 hectam
Milli, “	1000th	“	10 hectams	“	1 kiliam
Deca, signifies	10	times		[equal to .9082659 bush.	
Hecta, “	100	“	10 kiliams	“	1 myriam
Kilia, “	1000	“			
Myria, “	10000	“			

Weights.—The *Pound* is the unit and is equal to 1 pound Avoirdupois.

<i>Long Measure.</i> —The <i>Ell</i> is the unit, and is equal to 25 inches.	10 millips	equal	1 centip
10 millils, equal 1 centil	10 centips	“	1 decip
10 centils, “ 1 decil	10 decips	“	1 <i>pound</i>
10 decils, “ 1 Ell	10 pounds	“	1 decap
10 Ells, “ 1 decal	10 decaps	“	1 hectap
10 decals, “ 1 hectal	10 hectaps	“	1 kiliap
10 hectals, “ 1 kilial	10 kiliaips	“	1 myriap
10 kilials, “ 1 myrial			

To facilitate the change, a decimal system of measures and weights ought to be so constructed that many of the principal quantities of the old system, such as feet, inches, bushels, gallons, &c., might easily be nearly exactly measured or weighed as illustrated by the following comparison :

<i>Land Measure.</i> —The <i>Acre</i> is the unit, and is equal to 1 hectal square or .99639 statute Acre.	1 centil	equals	$\frac{1}{4}$ inch
10 millies equal 1 centic	4 centils	“	1 “
“ 1 .5942 sqr. rods	4 .8 decils	“	1 foot
10 centies “ 1 decic	1 Ell	“	25 inches
10 decies “ 1 Acre	1½ Ells	“	about 1 yard (1½ inches over)
10 Acres “ 1 decac			
10 decacs “ 1 hectac	8 “	“	1 rod (2 in. over)
10 hectacs “ 1 kiliac	1 decal	“	20 $\frac{10}{13}$ feet
10 kiliaacs “ 1 myriac	2½ kilials	“	about 1 mile
			(.9864 miles)
<i>Measures of Capacity.</i> —The <i>Mensur</i> is the unit and is equal to 5 centils (or 1½ inches) cube.	1 myrial	“	3 .9457 miles
10 millims equal 1 centim	1 centic	“	1 .5942 sqr. rods
10 centims “ 1 decim			
10 decims “ 1 <i>mensur</i>			

1 acre	"	.99639 (or about ²⁷⁶ / ₂₇₇ statute acres)	1 centip	"	7 grains
1 millim	"	$\frac{1}{8}$ inch cube	3 centips	"	about 1 scruple ($\frac{1}{16}$ grain over)
1 mensur	"	about $\frac{1}{15}$ pint (¹²⁸ / ₁₈₄₃ pint)	3 $\frac{1}{2}$ centips	equals about 1 dw.	($\frac{1}{4}$ gr. over)
3 decams	"	" 1 quart (wine)	A box 5 centils	cube	will contain 1 mensur.
1 .2 hectams	"	" 1 gallon "	" 12 $\frac{1}{2}$ x12 $\frac{1}{2}$ x8 centils	"	1 decam
1 kiliam	"	.9082689 bushels	" 2 $\frac{1}{2}$ x2 $\frac{1}{2}$ x2 decils	"	1 hectam
1 .1 kiliam	"	about 1 bushel (less than .001 under)	" 5 decils cube	"	1 kiliam, &c., &c.
1 $\frac{1}{2}$ millips	eq'l	about 1 gr. ($\frac{1}{20}$ gr. over)			

If a change is to be made in our system of Measures and Weights, it should not only be decimalized but also simplified as much as possible. Instead of having three kinds of measures of capacity and three kinds of weights as we now have there should be only one of each. And it would be desirable to have it so arranged that the capacity of rectangular boxes, &c., could be easily calculated from the measure of their sides. All parts of the system should correspond with each other, and yet not differ too widely from the old. All this I have attempted to illustrate above.

It is scarcely denied that decimal measures and weights would be desirable but to attempt its introduction is sometimes objected to, on account of the difficulty of introducing it, and the loss that would be occasioned by rendering worthless all the present measures and weights. I admit that there would be a little inconvenience in making the change, but it might be managed so as to cause but little trouble. To illustrate, let us suppose that something like the above would be adopted. Then let it be explained and illustrated in the new editions of our arithmetics. Let squares be constructed for a while with feet, inches, &c., on one side, and ell, decils, &c., on the other. Scales, &c., could be managed in a somewhat similar manner.

Measures of capacity might also be so constructed that liquids could be measured according to both systems; and measures for dry substances might at once be changed from the old to the new, as all the old measures (such as half bushels, &c.) could easily be altered to suit. Thus the change would be gradually effected with but little loss or inconvenience to any one.

THE PREMIUMS.—The Essays sent in as competitors for the premiums offered by the State Educational Association are all on hand, before we get the March No. of the Journal out, but we have not been able to get the Executive Committee together yet, and are therefore not ready to announce the result of their examination. One or more of these essays will probably be published in the May No.

AN INTERMEDIATE ARITHMETIC.—We have before us some extracts from an Arithmetic, by S. Lander, A. M., Principal of the High Point Female Seminary. The book is nearly ready for the press, and we hope soon to see it in our Schools. The plan of the work is good, and the explanations are full and simple.

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ANALYSIS OF THE ART OF TEACHING.

Of the art of teaching we may remark, as practised in the higher institutions of learning, there are three general methods pursued; each of which has some advantages and defects, and teachers may be classified according to the one or the other of these methods which they adopt.

The leading feature of the first method is to require the pupil so to prepare himself for recitation that, without aid or hint from book or teacher, he can state the topics and develop the principles of the whole or any part of the lesson—can give a complete *resume*—while it is the study of the instructor, if he asks any question, to be sure that the pupil shall gather from it no clue to the answer. In pursuing this method, the teacher exercises a stern censorship, and holds his pupils to a strict account for the preparation and proper understanding of his lessons. By this course the scholar learns to depend upon himself—a habit invaluable in the subsequent pursuit of learning, especially in original inquiry, in the practice of any of the learned professions, and in fact in any of the duties of life.

He cannot, under such training, pass through a course of studies, without obtaining a thorough discipline of mind, or at once acknowledging his incapacity to learn. This course, however, makes no provision for that class of scholars who are unable to comprehend the lesson assigned, nor for exciting that ardor and enthusiasm which the teacher should always be able to inspire.

A teacher of the second class pursues a course entirely different from this. His system of instruction consists in pouring out a profusion of knowledge upon every subject broached in the class-room. Filled with enthusiasm himself, he is impatient to inspire his pupils with his own conceptions. Without waiting for the pupil to tell in

an indifferent manner what he can dilate upon so well, and unable to command the impartiality of a judge and the patience of a listener, he tells everything, he explains everything, and rising with the feelings which his subject excites, he glows with an eloquence which reaches the coldest heart and awakens the feeblest mind. If a question be proposed, he does not ask it so as to elicit the cold naked fact, but in such a manner that the pupil cannot fail to answer correctly, or he includes the answer in the glowing statement of the question, and concludes with "must it not be so?" or "can it be otherwise?" "Does not that logically follow?" The advantage of this method consists in the opportunity it affords for every member of a class to acquire some knowledge of the subject, and to properly appreciate its spirit. No scholar completely fails. Each takes in what his capacity and inclination will allow, and though in a portion of almost every class it will be very moderate, yet it will be likely to be something more than would be acquired by the first method. For when a pupil, without capacity, is compelled to con for recitation what he cannot understand, or the pupil with capacity is compelled to do the same thing, without fully comprehending or feeling the force of what he has prepared to recite, the advantage is very slight. There are some evils connected with this second method of instruction. The pupil is not trained to habits of accuracy and self-reliance. He fails to acquire a control over his faculties, and the power of thinking how and when he pleases; but he must wait for a favorable moment, for the lucid interval, and his efforts are desultory and governed by fits of enthusiasm.

The third method of instruction is a combination of the former two. The representative teacher of this class, first rigidly exacts of the pupil a systematic and lucid statement of the lesson assigned, and critically examines him upon the opinions which he has acquired from it, and the grounds upon which they are based. He then opens to him the stores of his own mind, and dilates with all the fervor of his nature upon the relations, the beauties, and the glories of the subject. The mind and temperament of the man must determine, in a manner, the course he will pursue; but, in general, he will most signally succeed in the art, who makes his teaching most nearly conform to this latter plan.

HENRY CAREY, a lyrist and satirist, whose verses were attributed both to Swift and Pope, wrote both the words and music of "God save the Queen," yet, notwithstanding the popularity of the anthem,

poor Carey suffered so much from poverty and destitution that he hanged himself. They found him cold, with only skin on his bones, and a half-penny in his pocket. Think of this when you hear "God save the Queen."

THE INFLUENCE OF A REMARK.

A few years ago a man in humble circumstances in life emigrated from Scotland to this country, and settled in one of our Western States. He was a coarse and ignorant man, but very energetic, and entirely devoted to the acquisition of property. He had been very poor, and felt that wealth constituted the greatest of all earthly blessings. He had never enjoyed any of the advantages of education, and was perfectly unconscious of the value of a cultivated mind. His wild and rustic home was carved out of the wilderness, where he was surrounded by those hardy pioneers who knew of no employment but toil. Rich harvests began to wave upon his well-tilled and fertile acres. His barns were filled with plenty; cattle accumulated in his pastures; his plain but substantial dwelling was provided with all homely comforts; he became a man of wealth. He had an only child, a daughter, whom he loved with the instinctive love of one who knew nothing of the *refinements* of affection, but who feels proud of possessing a child to whom he could leave the fruits of his toilsome and successful life.

One winter's evening, as the sleet was drifting over the bleak plains, and the wind whistling around his windows, two strangers, from different directions, sought a night's hospitality beneath the roof of the rich old farmer. One was a young adventurer, penniless and almost friendless, seeking his fortune in the boundless West. The other was an intelligent middle-aged gentleman of wealth from the East, traveling on business connected with an important speculation in which he was about to embark. The fire, of large logs of wood, blazed brightly on the hearth. The hardy old farmer, blessed with the vigor which the health of sixty years confers, sat by his kitchen fireside smoking his pipe, now and then exchanging a word with the strangers, neither of whom seemed disposed to sociability. The farmer's wife and his rustic daughter sat in silence, the latter paring apples and stringing the slices to hang in festoons to dry from the poles suspended from the walls. The wife was engaged in knitting—that employment which seems to be the heaven-conferred solace and blessing for the aged and for the infirm.

A half hour of perfect silence had elapsed, during which the two

strangers seemed entirely absorbed in their own thoughts, when the middle-aged gentleman suddenly roused himself from his reverie, and turning his eye to the maiden, inquired—

“Is this your only daughter, my friend?”

“Yes,” replied the farmer, “she is my only child.”

“Indeed,” was the reply. “As you seem to be blessed with all the comforts of life, I suppose you mean to give her a very perfect education.”

“Not I,” the farmer rejoined, “I never had any education myself, and I do not believe it will do her any good. I mean to leave her *money*, so that she will not have to work as hard as her poor father and mother have been compelled to do. *Money* is the best friend one can have in such a world as this.”

“I think you are wrong, friend, there,” the gentleman replied. “I also have an only friend and an only child. She is of about the same age with yours, but I mean to give her as perfect an education as money can give, and as she has capacity to receive. A good education is something which no one but God can take from her.”

All relapsed again into their former silence. But there was something in the terseness of the expression, “*A good education is something which none but God can take from her*,” which struck, with peculiar force, the mind of the young man. He repeated the words again and again. He pondered their weighty import. They became engravened upon his memory in characters never to be effaced.

The night passed away. The morning dawned. The cold rays of a winter's sun glistened upon the wide and cheerless expanse of snow. After a breakfast in the warm kitchen of the farmer the two strangers separated, each to go on his own way. They never met again. But the remark which had fallen upon the ear of the young man, had awakened thoughts which never were to be forgotten: “*A good education is something which no one but God can take from her*.”

Years with their changes rolled on. The young man, enterprising and energetic, had found him a home, and a group of bright and happy children were clustered about his comfortable fireside. When he received his first-born son to his arms, he said, “This child is given to me to educate. A good education is something which no one but God can take from him.” His wife imbibed his spirit. And as one after another was added to the number of their happy family, they both felt that their great duty in life was to educate their children. It became the all-absorbing object of their labor and ambition. Thirteen children were given to them. They were all educated—highly educated. The sons became prominent members of

the learned professions, swaying a wide influence over thousands of minds. The daughters became highly accomplished, intellectual ladies, to fill the posts of wives and mothers, to inspire their children with a love for knowledge. And what finite mind can tell where this mighty influence shall terminate? Who can tell to what uncounted thousands of roused and invigorated intellects this one sentiment will not prove to have been the guiding angel? It is thus that in this world apparent accidents achieve the mightiest miracles. A casual word, forgotten almost before it has left the lips, may form the destiny for time and eternity of multitudes which no tongue can number.

A YOUNG MAN'S MOTTO.

Count Maurice, of Nassau, second son of William the Silent, Prince of Orange, found himself at seventeen years of age, fatherless and poor, with a mother and ten younger brothers and sisters looking to him, as the only one fitted to take the place of him who was gone. His father had fallen by the dagger of the assassin; his eldest brother was a prisoner in Spain, and the family fortunes were at the lowest ebb. The Prince of Orange had devoted everything to his country, and in the stormy times in which he lived had periled and lost his wealth. After his death, as the historian tells us, "carpets, tapestries, household linen, nay, even his silver spoons, and the very clothes of his wardrobe, were disposed of at public auction for the benefit of his creditors."

It was a dark time for young Maurice, and more especially as the Netherland Republic, then in the severest stress of its struggle with the tyrant Philip, looking to him as his father's ultimate successor in its council and at the head of its armies. But his brave young heart did not fail him. He put his shoulder under the burden with a resolute and unflinching spirit. As the symbol of both his purpose and his hope, he took for his device "a fallen oak with a young sapling springing from the root," and for his motto the words, "*Tandem fit surculus arbor;*" "The twig shall yet become a tree." And it did. There are few names, belonging even to the glorious days of Elizabeth of England, more justly honored than his.

The motto of Prince Maurice seems one peculiarly appropriate for every young man to bear on his shield in the battle of life. It is at once a modest confession, and a resolute challenge. The "twig" is not a "tree," but it has a tree's destiny. Its claim is not so much in what *it is* as what it is resolved to *become*. If it has not present

strength, it has purpose, and we all know that *purpose* wins more than half the battles in this world. Had the man who said that "Providence is always with the strongest battalion," said it was rather with those which follow the right banner to the field, he would have been much nearer the truth. It is motive to which God always looks, and it is the life that has a right motive at the heart of it, which he crowds with favor and success.

From all this it appears that a manly spirit is at the furthest possible remove from either vanity or presumption. The truest bravery is always modest; and as it shrinks from no proper responsibility, and no danger that stands in the way of duty, so it never goes to seek either. It bides its time; it is willing to remain a twig till it becomes a tree; does not in the greenness and weakness of its sapling state put on airs as if it were already full grown, nor claim equality with the trees of the wood before it has, like them, its own strong arm with which to battle with the blast. Yet it remembers the root from which it sprang, and "the fallen oak" at its side is a perpetual reminder that it has a destiny to win, and a work to do. There are few things in regard to which young men more often mistake than the quality of true manliness. One can hardly walk down the street without encountering some proof of this. Recklessness, displayed in a swaggering gait, in oaths and vulgarity and miscellaneous rowdiness, is no element of real manhood. A roll of filthy weed in the mouth, however daintily puffed and fingered, is no symbol or type of manliness. Contempt for home and its simple pleasures, or familiarity with the manners and language of bar-rooms and saloons, is no part of what constitutes one a man. Pretension, and foppery and assumption are no nearer the mark. One may have all these qualities, apparently coveted by so many, and yet be destitute of the first and least property of real manhood. He may despise them all, and be for that very reason all the more a man.—*Ex.*

FREQUENCY OF RECESS.—A law of the muscular system requires that relaxation and contraction should alternate, or, in other words, that rest should follow exercise. In accordance with this law, it is easier to walk than to stand; and in standing, it is easier to change from one foot to another than to stand still. This explains why small children after sitting a while in school become restless. Proper regard for this organic law requires that the smaller children be allowed a recess as often, at least, as once an hour; and that all be allowed and encouraged frequently to change their position.—*Prof. Mayhew.*

A SKETCH FROM LIFE.

"Oh dear!" said Julia Bell, "must the monotonous A. B. C. be the Alpha and Omega of my teaching this summer! How hard I have studied all the past winter, and now all the Philosophies, &c., must be laid aside, while I teach little children just to read.

Well, never mind, I have a lovely group of affectionate, bright little ones, and I'll try to be a blessing to them." And on she went with quickened steps, and was soon surrounded by forty pupils all clamorous for the good morning smile and greeting. All were soon in their places, and after the reading of the scriptures, and prayer, the customary lessons for the day began.

There sat George and Jimmy Eaton, two little brothers with bright, healthy, happy faces, each holding in his hand a new First Reader, the gift of their father the day before.

Fearing their young minds might be wearied by much study, their parents at first resolved they should not learn to read till they were ten years old. But suddenly changing their minds they had placed them in Miss Bell's school for the summer, and, so alike were they in their progress, both were to commence the new Reader the same day. Never did young collegian with more delight commence his sophomore year than did these boys their First Reader. At length their hour arrived and hardly had the words, "Come boys," fallen from the teacher's lip, e'er they were by her side. In answer to his pleading look she said, "Jimmy may read first." And he began, first softly spelling, then slowly pronouncing loud, "The—sky—is—blue—the—air—is—soft." Then pausing, he raised his eyes to his teacher's face, in curious wonder, and said, "Miss Bell, what—is—air?" In an instant the oft repeated definition of the winter arose to her lips, "Air is the atmosphere that surrounds the earth, a portion of which we take into our lungs every time we breathe." Then, checking herself, she said, mentally, "Shall I freeze the tender gems of thought in this infant mind by such an iceberg answer? No," and taking the book from his hand, she waved it suddenly before his face, arousing a little breeze which lifted the sunny locks from his pure white brow. "Jimmy," said she, "did anything touch your face?" After a slight hesitation he said, "Yes, ma'am."

"Breathe, Jimmy," said Miss Bell, "take a good long breath. Did anything go in your mouth?" "Yes," said he, and smiles played all over his face, "'Tis air. Jimmy, air is all about us, it is very wonderful, you may think a great deal about it now, and when you are old enough to learn more about it, I think you will love

God for giving it to us. George may read," and George began, "Can—a—boy—cry—and—not—shed—a—tear?" Then he paused with a questioning look. "What is it?" said Miss Bell. "Do men ever cry?" said he. The teacher looked earnestly in his face so like his father's and remembering how with hundreds of others, held almost in breathless silence, she had listened while the noble Professor proclaimed salvation through Jesus of Nazareth with such soul-inspiring eloquence as to draw tears from every eye.

And she said, "George, did you ever see your father cry?" Instantly the boy's lips began to quiver, he put his hands over his face, and the gushing tears fell fast even to the floor. He sobbed some moments, and when he could speak he said yes, ma'am. "When was it, George?" said the teacher kindly.

"When Jimmy and I played truant and stayed from home till eight o'clock in the evening. He whipped us, but he cried," and the little fellow wept as if his heart would break.

"Well, George, be a good boy and never cause your parents to weep for you again. And remember if there were no sin in this world, all the tears would be tears of joy."

"I will try to be good," said George—"and I too said, James." Recess came soon after, and the teacher saw George kindly raise a little boy from the ground where he had fallen, and then smiles like cheerful sunbeams stole over his tearful face, and he hastened to join the healthful sports of his young companions.

"But, Jimmy, why it would have done a physiologist good to look at the little fellow."

There he stood, apart from the rest with his head erect, his shoulders thrown back, mentally and physically luxuriating on the fine summer breeze.

"Well," said Miss Bell, "here is a way to teach I never thought of before."

Natural and Moral Philosophy in one little class. I shall not only need all the elements of knowledge I possess, but assistance from on high to teach these forty scholars as they ought to be taught. No one can be too wise to teach little children.

As dew upon flowers, so fall mental and moral truths, upon the minds and hearts of the young.

THE FIRST BOOK IN AMERICA.—The first book printed in the United States was the Bay Psalm Book, in 1640. It passed through many editions here, and was reprinted in England in eighteen edi

tions—the last being published in 1745. In Scotland it passed through twenty-two editions—the last appearing in 1759. It was the first work printed in America; it enjoyed a more lasting reputation, and had a wider circulation abroad than any volume published in this country since. — It passed through seventy editions in all.

MORAL QUALIFICATIONS OF TEACHERS.

Teachers should learn, emphatically, from our committees, that school houses are not designed as places of refuge for the indolent and the ignorant. The scores who make application to teach because they are too lazy or too illy qualified to succeed in any other business, should be made to understand that the profession of teaching is neither strengthened nor elevated by their presence, and that it is not ambitious of any such accession to its ranks.

The teacher is rightly regarded as the most efficient agency for moulding the tastes and manners of a generation coming up out of the morning of its existence, fair as the sky, broad as the land, and, unless rightly directed, more terrible than an army. School committees should see to it, that no one of slovenly, awkward or vulgar habits, be placed as a model, before our children. They have no right to employ one who is unjust, immoral, idle or irreligious. The teacher should be the exponent of those external expressions which are indicative of justice, industry, kindness and benevolence. He should zealously cultivate in those committed to his charge, those virtues and affections which are the charm and joyousness of social life. The vast importance of *competency* in these particulars does not yet receive that consideration which the law contemplates, and which the future well being of our children demands. “The *morals* and the *manners*” of teachers should be matter of solicitous enquiry, and *after* these will come the equally important, and perhaps not so easily determined question,—the ability rightly to develop and strengthen the young intellect, and to store it with knowledge,—with truth.

These moral qualities referred to, include something more than the absence of gross immorality; they include something more than the practice of virtue for its advantage; they are intended to imply a *love* of virtue for its own sake. Again, they include not only the practice of virtue, but the disposition and the power to inculcate it. The teacher should embody a moral power in his very person; so that in all his teachings, of what kind soever, there shall be a nor-

mal and beautiful earnestness coming fresh and vital from a full conviction of principles declared, as the light flows down from the sun. Nothing short of this genuine sincerity will give to his teachings that moral value and power, far beyond any reach of mere logical force, or of the "most exquisite verbal felicities." And the textbook to assist him in this great and imperative duty, must be the BIBLE; not as a narrow book of *sectarian theology*,—NEVER! but as a broad, full hand-book of historical example, of moral precept, of revealed truth, of Christianity. I would have no man a teacher of youth who does not accept all this of the Bible; and far distant be the day when its sacred pages—revealing God and his supremacy, man and his accountability, holiness as essential to happiness, eternity and immortality, shall be excluded from our common schools.

UNJUST CENSURE OF TEACHERS.

It is not meant by this that the teacher is never in fault, never culpable, that there are never grounds for parental indignation. Many teachers are not only injudicious but at heart false to their responsibilities. They are passionate and apparently care nought for the highest welfare of their pupils. Many richly deserve censure, and in the case of others, though unjust and cruel, it often becomes a good inasmuch as it checks some careless habit in its incipient stages and renders them more cautious. But the most faithful and conscientious instructor is often harshly censured by guardians, parents and community. None but those who have taught can form any adequate idea of the trials and perplexities of the school-room—the difficulty in checking mirth and fun, in repressing mischief and engaging the attention sufficiently to secure perfect lessons. There is also a class of youth whose animal spirits are ever in ebullition, and when such are brought into contact in the school-room, the principle of sympathy intensifies these restless and disorderly propensities, and the boy or girl that parents can hardly control at home, who is daily the subject of their severe chastisement, the teacher, who has not only one but several of like temperament to govern, is expected never to correct. Parents and community are not aware of the many trivial occurrences that are ever disconcerting the school-room and the numberless petty offences that in the aggregate are just cause for the infliction of severe punishment. Community and families are often thrown into great commotion by the correction of a pupil. The offence is a subject of investigation,

it is pronounced trivial ; it was so ; the teacher is branded as passionate and severe. But the long train of circumstances that caused him to inflict the punishment is known. He admits that the offence by itself did not demand such severity, but it is the numbers of a similar kind, multitudes of little faults that he has endured till patience has ceased to be a virtue, that have compelled him to an act for which he is visited with the severest censure. No just judgment can be formed of any of the acts of the teacher without a careful inspection of all the pupil's antecedents, and but few parents would have the effrontery to censure the teacher if they would consider the unreasonable correction that they often impose upon their children at home.

FIFTEEN MINUTES TO SPARE.

In passing from one engagement to another, during the day, there are often small portions of time for which many make no special provision, and so lose them entirely. A good economist, however, of time, which is money, and to many their only capital, will always have something to fill up these spaces. Put together, they make days, and months, and years, and are worth saving. Some persons are so constituted, that it is next to impossible for them to be systematic, methodical, and steadily and continuously diligent. They can work only by fits and starts ; and they work best when the spirit moves them, compensating by the earnestness and energy with which they labor for the seasons during which they idly lounge. A good many lazy persons imagine they have no right to be talked to, first for their idleness, and, secondly, for their impudence in trying to excuse their drone-like propensities, by pretending to be like the few eccentric great men, who are, in respect to the way in which they do things, a law unto themselves. Most people, to accomplish anything, need to be constantly industrious : and for them, it is wiser never to have "fifteen minutes to spare," and always to have some little matter to which they can turn their hand. A certain mathematician is said to have composed an elaborate work, when visiting with his wife, during the interval of time between the moment when she first started to take leave of their friends, and the moment she had fairly finished her last words. We heard once of a young man, eager for knowledge, who read the whole of Hume's History of England, while waiting, at his boarding-house, for his meals to be served.

No excuse is more common for ignorance, than a want of time to

learn ; and no excuse is more frequently false. It is not always false.

Unconsciously one may get engrossed in business and entangled with engagements, so that he can not well release himself. But it is bad to do this ; and against it one should be on his guard. In most cases, however, such entire occupation of time is not the fact, it is only imagined to be the fact. Everybody, every day, wastes moments, if not hours, which might be devoted to useful ends. "Where there is a will, there is always a way," says the proverb. A systematic arrangement of business, habits of rigid punctuality, and a determination to gather up the fragments, will enable a man to make wonderful additions to his stock of knowledge. The small stones which fill up the crevices have almost as much to do with making the fair and firm wall as the great rocks ; so the right and wise use of spare moments contributes not a little to the building up, in good proportions and with strength, a man's mind. Because we are merchants and mechanics, we need not be ignorant of all that lies without the boundaries of the counting-room or the shop. Because the good woman looketh well to her household, she need not to abstain entirely from looking into books. If, to make money, or get a dinner, the mind must be entirely neglected, it were better to be poor and starve. But there is no such necessity as this, as any one may discover, who will, with justifiable avarice, make good use of every "fifteen minutes he has to spare."

THE MOTHER MOULDS THE MAN.—That it is the mother who moulds the man, is a sentiment beautifully illustrated by the following recorded observation of a shrewd writer :—

"When I lived among the Choctaw Indians, I held a consultation with one of their chiefs, respecting the successive stages of their progress in the arts of civilized life ; and among other things, he informed me that at their start they made a great mistake—they only sent boys to school. These boys came home intelligent men, but they married uneducated and uncivilized wives ; and the uniform result was, the children were all like their mothers. The father soon lost all his interest both in wife and children. 'And now,' said he, 'if we would educate but one class of our children, we should choose the girls ; for when they become mothers they educate their sons.' " This is the point, and it is true. No nation can become fully enlightened, when mothers are not in a good degree qualified to discharge the duties of the home-work of education.

THE TEACHER'S SUCCESS DEPENDENT UPON HIS SENSE OF RESPONSIBILITY.

The teacher's work is one of momentous consequence. It is, perhaps, natural that a person in almost any occupation should think highly of that occupation and its consequences; and it is somewhat noticeable that people are very much given to magnifying their own calling. We would not claim any unmerited importance for our own vocation; yet, we venture to assert that every reasonable person will agree with us that there is no profession where interests of greater importance and moment are entrusted to a single individual, than those committed to the teacher. The superintendence of a railway, or manufacturing establishment, or the command of a vessel, may impose great responsibility, but, how infinitely greater is the charge of him who is to guide and mould young minds in their plastic, formative state, and whose influence, for good or for evil, upon their minds is to affect not only *their* destiny, but, indirectly, and through them, the whole community, and, perhaps, the world!

If there is justice and humanity in the laws which make the engineer of a railway train, or the pilot of a steamship to whose keeping are entrusted life and treasure, rigidly responsible for neglect of duty, and for carelessness; is there not a weighty responsibility resting upon those teachers by whose neglect and injudicious training thousands of youthful minds may be wrongly biased, jeopardizing their dearest and most vital interests for all time and for eternity?

Now, no teacher but one who feels this vast responsibility is suitable to be entrusted with the training of the young. A teacher who is in earnest, whose whole soul is in his work, and whose interest in his labors is such as to lead him to look at all their consequences, near and remote, is the person who will have some just appreciation of the magnitude of his labors, and of his responsibility; and most surely this appreciation will awaken in him a sense of duty and fidelity that will lead him on to careful, faithful action.

"I teach for the *pay*," says one, "and am not troubled about the consequences." "And I," say another, "teach because I can do nothing else, and I let the consequences take care of themselves." We do not envy the happiness of such; for whoever is deficient in fidelity will find himself laboring with but little satisfaction to himself, and much less to others. His position is one every way uncomfortable. He is haunted and goaded by the ghost of duty neglected or ill performed, and he has not, to sustain and encourage him, the inward satisfaction, the self-approbation of him who is conscious of

having acted well his part, and of having done his whole duty. It is not surprising that such teachers often leave the profession disheartened and sometimes disgusted. The worst of it is, this latter feeling is sometimes reciprocated by the public.

A teacher not conscious of fidelity in himself, will be suspicious of others; and a jealous, suspicious temper is the most unfortunate frame of mind in which a teacher can enter a school. On the other hand, he who is inwardly conscious of fidelity, and who is ever found in the path of duty, will have that generous confidence which, in the school-room, will do more than the strong arm of his authority towards bringing his pupils into a frame of mind, that will make each feel that personal interest in the school, and that sensitive regard for its good reputation, that shall lead him to contribute his utmost for its honorable progress and welfare. This hearty, earnest coöperation of the pupils is, to the teacher, invaluable; to his highest success, it is indispensable. It is not too much to say, that a teacher's sense of his responsibility, and his corresponding action; or, in other words, his fidelity becomes the measure of his success.

A ROYAL EXAMINING COMMITTEE.

"It is related of a certain king, that he once entered the school which was established at his own court, and examined the studies of the boys. The skilful he placed on his right hand, and the unskilful on his left and then it was found that the latter consisted chiefly of the sons of noble families.

He then turned to the industrious class and praised them much, and assured them of his particular regard; the others he admonished and scolded severely, threatening them, notwithstanding their noble descent, to reduce them to the lowest rank in the school, unless they speedily repaired, by zealous industry, the negligence shown." This was Charlemagne in the beginning of the ninth century.

"America prints and publishes 2700 newspapers, full one half of the whole number issued on the terraqueous globe." WINES.

THE ORIGIN OF GLASS.—The art of making glass was discovered in this way: As some merchants were carrying a quantity of nitre, they halted near a river issuing from Mount Carmel. Not readily finding stones to rest their kettles on, they used some pieces of the nitre for that purpose. The fire gradually dissolving the nitre, it mixed with the sand, and a transparent matter flowed, which, in fact, was no other than glass.

EDUCATION.

“Such ways of education as are prudently fitted to the particular disposition of children, are like wind and tide together, which will make the work go on amain; but those ways which are applied cross, to nature are like wind against tide, which will make a stir and conflict, but a very slow progress. The principles of religion and virtue must be instilled and dropped into them by such degrees, and in such a measure, as they are capable of receiving them; for children are narrow-mouthed vessels, and a great deal cannot be poured into them at once.

“Young years are tender, and easily wrought upon, apt to be moulded in any fashion; they are like moist and soft clay, which is pliable to any form; but soon grows hard, and then nothing is to be made of it. Great severities do work often an effect quite contrary to that which was intended; and many times those who were bred up in a very severe school, hate learning even after for the sake of the cruelty that was used to force it upon them.

“So likewise an endeavor to bring children to piety and goodness by unreasonable strictness and rigor, does often beget in them a lasting disgust and prejudice against religion, and teacheth them to hate virtue, at the same time that they teach them to know it.”

TILLOTSON.

THE BLOSSOMS AND THE LEAVES.

When the blossoms fell off in May, faded and withered, the leaves said: “Behold those feeble and useless blossoms! Hardly born, they sink again into oblivion; while we, of a superior cast, endure the heat and storms of summer, growing constantly in solidity and dimension. After many months of a meritorious life, during which we have fostered and ripened the precious fruits, we go to our final rest, adorned with variegated emblems of merit; nature honors our departure with thunder and lightning, and weeps over our silent grave.” But the fallen blossoms answered: “We yield willingly our places to others, conscious that we have done our duty by giving birth to the fruits.”

Ye quiet, unobserved, and little esteemed men and women in workshops and offices, in nurseries and family-rooms; ye often censured but more frequently overlooked school teachers; ye noble benefactors of mankind, whose names are not written on history's page; and ye unknown mothers of noble sons and daughters, let not your

hearts faint in the presence of renowned statesmen, successful operators, the rich who dwell on mountains of gold, and heroes upon the battlefield—ye are the blossoms.—*Jean Paul.*

INDEPENDENT TEACHERS.

In speaking of teachers as independent, we do not apply that term to their bearing and deportment, but to their modes of teaching. An independent teacher is diametrically the opposite of the servile teacher, the mere copyist of other people's ways and modes.

At the very outset, the independent teacher sets his pupils to thinking, and throws them upon their own resources, and cultivates in them a habit of self-reliance. It is not his practice to do something and then call upon them to act the part of mere observers, or of servile imitators; but something within the reach of the pupil's capacity is *required to be done*. Text books and rules are used as means only. Not results only, but processes and reasons, are required, and explanations and modes of illustrating are varied and modified to suit the circumstances of the pupils, and to give zest and interest to the exercise. He performs no labor for the pupil which the latter can do for himself, and never gives a direct answer to a question when he, even with greater labor on his own part, can put the inquirer in the way of finding it out for himself. His instructions are suggestive, not dictatorial. He is not a mere packhorse to carry his pupils up the hill of learning; but, rather, a willing, intelligent, companionable guide, pointing out the way,—now and then, when needed, and giving a word of gentle encouragement and cheer.

Such teaching will very soon prepare the way for a healthy development of character. It brings out the capacities of the mind and the hidden energies of the soul, and increases and varies their modes of application to the various affairs and pursuits of life. It corrects the servility and dependence of one mind upon another, and throws back its workings upon itself. In its very nature, it is an awakener of thought. It arouses, stimulates, leads out, and guides, the growth of the mind. A teacher of this class, who is untrammelled in all his modes and thoughts, will soon find his pupils acquiring and practising the same habits. Such pupils very soon learn to depend more upon themselves, and less upon others,—a habit of mind which lies at the foundation of all successful culture.

To the teacher, nothing is so wearying to the body and the mind as routine teaching. On the other hand, independent teaching will keep all the powers fresh and vigorous.

THE BIBLE.

It is a book of laws to show the right and wrong. It is a book of wisdom, that condemns all folly, and makes the foolish wise. It is a book of truth that detects all errors. It is a book of life, that shows the way from everlasting death. It is the most compendious book in all the world. It is the most entertaining and authentic history that was ever published. It contains the most ancient antiquities, remarkable events, and wonderful occurrences. It points out the most heroic deeds and unparalleled wars. It describes the celestial, terrestrial, and lower worlds. It will instruct the most accomplished mechanic, and the profoundest artist. It will teach the best rhetorician, and exercise every power of the most skilful arithmetician. It will puzzle the wisest anatomist, and the nicest critic. It corrects the vain philosopher, and confutes the wisest astronomer. It exposes the subtle sophist, and drives diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative. It is a book of lives, and a book of travels. It is a book of voyages. It is the best covenant that was ever agreed to; the best deed that ever was sealed. It is the best evidence that ever was produced; the best will that ever was made. It is the best testament that ever was signed. It is wisdom to understand it. To be ignorant of it is to be awfully destitute. It is the king's best copy, and the magistrate's best rule. It is the housewife's best guide, and the servant's best instructor. It is the young man's best companion. It is the school-boy's spelling-book; the learned man's masterpiece. It contains a choice grammar for the novice, and a mystery for the sage. It is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of all witty inventions, and it is its own interpreter. It encourages the wise, the warrior, and the overcomer. It promises an eternal reward to the excellent, the conqueror, the warrior, the prevalent. And that which crowns all is, that the Author, without partiality and without hypocrisy, "with whom is no variableness, neither shadow of turning," is God.

TRIFLES.—One kernel is felt in a hogshead; one drop of water helps to swell the ocean; a spark of fire helps to give light to the world. You are a small man, passing amid the crowd, you are hardly noticed; but you have a drop, a spark within you, that may be felt through eternity. Do you believe it? Set that drop in motion;

give wings to that spark, and behold the results. It may renovate the world. None are too small, too feeble, too poor to be of service. Think of this and act. Life is no trifle.

POSSUNT QUIA VIDENTUR POSSE.

They can, because they think they can.

Men who do not believe they can do anything, are prevented from making effort, and so do not do what they can. How often do we see persons in real good health, with sound limbs, who do not think they can walk, and compell others to carry and lift them when they are moved. If they will think so, they can walk as well as any one.

Place them in circumstances where they must exert themselves; make them try, and find that they can do, and then they will. A man once had a wife who had lain in bed, and sat in her chair for years, with nothing the matter with her, but who believed she could not walk, took her out one day, by the advice of a physician in a buggy a little way from home, and got out, took out the horse, and went back and left her there, and she had to walk back, and could walk well enough afterwards. In another similar case, a house caught a fire, and being alarmed the person jumped and ran out, just as if nothing was the matter.

In another case not long since, there was a negro that either from pretence, or from a real belief that he could not walk, became a burden to his fellow-servants, and they determined to cure him; and one day when they went out to work, they took him along into the middle of an old field grown over with brown straw, set him on a stump, and then set the straw on fire around him, when he could walk well enough. But why do we narrate these things? To illustrate the correction of faults, and the reformation of vice. Men do not think they can break through the force of habit, which indeed is strong, but resolute effort will do wonders. A certain old writer says: "He that is deeply engaged in vice, is like a man laid fast in a bog, who, by a faint and lazy struggling to get out, does but spend his strength to no purpose, and sinks himself the deeper into it; the only way is by a resolute and vigorous effort to spring out, if possible, at once. When men are sorely urged and pressed, they find a power in themselves which they thought they had not; like a coward driven up to a wall, who, in the extremity of distress and despair, will fight terribly, and perform wonders; or like a man lame of the gout, who, being assaulted by a present and terrible danger, forgets his disease and will find his legs rather than lose his life."

EPHOROS.

SPELLING FOR ADVANCED PUPILS.

As the exercise of spelling for advanced pupils is now conducted in many of our schools, it is deficient in two very important particulars. It is not frequent enough, and pupils do not spell a sufficient number of words. Pupils of all ages ought to spell *every day*, even in High Schools, Academies and first-class Grammar Schools, where in many cases it is much less frequent. A weekly, semi-weekly, or any other *occasional* spelling exercise, is not often enough. Such is the peculiarity of our language, that but few general rules for spelling can be given. A good speller must become so, mainly by dint of memory and continual drill.

For want of time, the exercise, if an oral one, is generally too short. But few words can be actually spelled by each pupil. Listening to the spelling of others may be, and is beneficial; but to a far less extent than spelling for ourselves. This want of time can be, in a great measure, avoided, by having the words written instead of being spelled orally. But little ingenuity is necessary on the part of the teacher, to conduct the exercise so as to make it a time saving one. Let the words be written on slates, or slips of paper, and after the pupils have exchanged their slates or papers, let the words be read and corrected; or, which seems preferable to us, let them be written on paper, with the pupil's name at the head of the slip; and then let a pupil called up at random read the words, while others check on their respective lists, those words they have missed, and write them out *correctly* on the back of the paper. The slips should then be collected and passed to the teacher, that it may be known if the work is done neatly, honestly, etc. In this way fifty or even seventy-five pupils in a Grammar or High School, may spell from fifteen to forty words each, *daily* and never occupy more than *ten minutes* at a time, this accustoms one to the kind of spelling that must be practiced in after life. Many children will spell well orally, from a habit of associating the orthography of a word with the sound of it in spelling aloud. Such, however, are not always correct or ready spellers when called upon to write. It is only in writing, of course, that proficiency in spelling can be considered of any real or practical benefit.

SINGULAR EFFECTS OF ATTRACTION.—In the *Edinburgh Journal of Science*, we find a very interesting paper, by Dr. Hancock, on the motions that result merely from mixing a few drops of alcohol

with a small vial of laurel oil. To exhibit this singular phenomenon, which seems to bear some analogy with the planetary orbs, the drops of alcohol should be introduced at different intervals of time. A revolving or circular motion instantly commences in the oil, carrying the alcoholic globes through a series of mutual attractions and repulsions, which will last for many days. The round bodies, which seem to move with perfect freedom through the fluid, turn in a small eccentric curve at each extremity of their course, passing each other rapidly without touching. In the course of his experiments, Dr. Haneock observed particles of the fluid to separate in large globular portions; these commenced a similar revolution, and smaller ones quitted their course, and revolved about the larger, while the latter still pursued their gyrations, after the manner of planets and their secondaries.

GILILEO.—In 1682 Gilileo, then a youth of eighteen, was seated in church, when the lamps suspended from the roof were replenished by the sacristan, who, in doing so, caused them to oscillate from side to side, as they had done hundreds of times before, when similarly disturbed. He watched the lamp, and thought he perceived, that while the oscillations were diminishing, they still occupied the same time. The idea thus suggested never departed from his mind, and fifty years afterward he constructed the first pendulum, and thus gave to the world one of the most important instruments for the measurement of time.

STORY FOR YOUTH.

I MUST DO MORE FOR MY MOTHER.

"Is there any vacant place in this bank which I could fill?" was the enquiry of a boy as with glowing cheek he stood before the president.

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy. "I only thought I would see."

There was a straightforwardness in the manner, and honest determination in the countenance of the lad which pleased the man of business and induced him to continue the conversation.

"You must have friends who could aid you in obtaining a situation. Have you advised with them?"

The quick flash of the deep blue eyes was quenched in the over-taking wave of sadness, as he said, though half musingly :

"My mother said it would be useless to try without friends."

Then recollecting himself, he apologized for the interruption, and was about to withdraw, when the gentleman detained him by asking why he did not remain at school for a year or two longer and then enter the business world.

"I have no time," was the instant reply; "but I study at home and keep up with the other boys."

"Then you have had a place already," said his interrogator; "why did you leave it?"

"I have not left it," answered the boy quietly.

"Yes, but you wish to leave it. What is the matter?"

For an instant the child hesitated, then he replied with half-reluctant frankness :

"I must do more for my mother."

Brave words! Talisman of success anywhere and everywhere.—They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said, with a quivering voice :

"My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in this bank. If, in the mean time, you want a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother? Have you no father?"

Tears filled his eyes as he replied :

"My father is dead, my brothers and sisters are dead and, my mother and I are left alone to help each other; but she is not strong and I want to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you."

So saying the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered.

FOUL AIR.—A very large quantity of fresh air is spoiled and rendered foul by the act of breathing. A man spoils not less than a gallon every minute. In eight hours breathing, a full-grown man spoils as much fresh air as seventeen three bushel sacks could hold. If he were shut up in a room seven feet broad, seven feet long, and seven feet high, the door and windows fitting so tightly that no air could pass through, he would die, poisoned by his own breath, in a

few hours. In twenty-four hours he would spoil all the air contained in a room, and convert it into poison! Reader, when you rise to-morrow morning, just go out of doors for five minutes, and observe carefully the freshness of the air. That is in the state in which God keeps it for breathing. Then come back suddenly into your close room, and your own senses will at once make you feel how very far the air in your room is from being in the same wholesome, serviceable condition.

HIVING BEES.—If not already known to your readers, the following incident may be useful:—I threw open my blinds a few days since and raised my window, to inhale the pure air and take a morning look at the gay flowers that were in full blossom under the window, when I heard a most unusual humming of bees;—not seeing any on the flowers I looked into the air, and just over my head they were in agitated commotion preparatory to swarming from the hive of a neighbour. On a fine locust, near the front door, they were soon settled, but before any effort could be made to hive them, they commenced flying, and all returned to the old hive. Next day they came out again, and a man who knew something of bees, was sent for to hive them. He called for a long woolen stocking, and drew it on the end of the pole, and placed it where the bees seemed thickest near a tree, as if they had selected it as a place where to light. He held it a few moments, and the stocking was very soon covered completely with the whole swarm. A table had been spread with a white cloth and a hive all ready. He laid his pole or rather stocking of bees upon the table, and then put the hive over, while he carefully drew on the pole. In an hour or two the bees were all in the hive, and placed in the bee-house—and in a short time more they were at work furnishing their new home. While they were upon the table, they “cleaned house,” and dislodged every particle of dust and other matter adhering to their new abode. In two days more another swarm came out of the old hive, and in the same manner the son and females of the family secured, in this simple and easy way, another fine swarm. The ladies told me, as I watched their movements, they could now do it any time alone.—*Farmers' Journal.*

He who pretends to sensibility towards men, and yet has no feeling for the high objects of religion, no heart to admire and adore the great Father of the universe, has reason to distrust the truth and delicacy of his sensibility.

Resident Editor's Department.

REDUCTION OF SIZE.—On account of the very great increase in the price of paper, we have been compelled, reluctantly, to reduce the size of the Journal, a few pages, for the present, or allow it to bring the Association in debt.

Its income is somewhat diminished, by the failure of many of our old subscribers to renew their subscriptions, while but few new ones have come in to take their places. If we continue it at the full size, we must pay more for its publication, and thus incur a greater expense than we will be able to meet.

But we will endeavor to fill each number with the best articles within our reach, and hope to make our readers feel that what they have lost in quantity, has been gained in quality. And we would suggest, too, that what we do publish should be read with increased attention, as one page carefully studied, if it is worth reading at all, is worth more than five glanced over with scarcely a thought.

Will not the friends of education, a few of them at least, withdraw their thoughts for a few minutes from the more exciting, though not more important topics of the day, and aid us in our efforts to keep alive the interest of our people in the education of "hopes of our country?"

A people destitute of general education can not long remain a free people.

SCHOOL DIVIDENDS.—We are glad to announce that the amount due to the Common Schools from the State, the payment of which was deferred last fall, has now been paid over to the County Chairman; and we hope this amount will be so much increased, by the usual spring dividend, as to enable the schools to continue in session during the greater part of the summer; provided the young ladies will offer their services as teachers.

The ladies must teach, or the children must remain uninstructed, during the continuance of the war.

THE PREMIUM ESSAYS.—Many of our readers probably feel disappointed that we do not announce, in the present number, the successful competitors for the premiums, to be awarded by the Executive Committee of the Association. We had hoped to do so, but the Committee have not been able to examine the large number of MSS. on hand in time to make known the result, before this is printed. We expect, however, not only to give the names of those to whom the premiums are awarded, but also to publish one or two of the Essays in the May number.

We ask those whose Essays are in our hands, to be patient, and to remember that it is no easy matter for the members of a committee, residing at a considerable distance from each other, to meet and remain together long enough to decide upon the comparative merits of twenty or thirty articles of moderate length. They will, however, act as promptly as the circumstances will permit, and will endeavor to render a fair and impartial decision.

WAR DEVELOPES THE ENERGIES OF MIND.—The struggle in which we are now engaged furnishes an opportunity of testing the truth of the following extracts from an "Address on Military Education" by Gen. Hill, and may be the means of stimulating some one to renewed efforts for the development of our national resources :

The first great stimulus to action which the mind of man ever received proceeded from the necessities of war; and it is a truth, which all history teaches that the mental resources of a nation are never so fully and so rapidly developed as during a period of active hostilities. A race of giants were brought out by our revolutionary struggle, Washington, Witherspoon, Hamilton, Hancock, Henry, Franklin, Jay, Jefferson, and a thousand others of illustrious character. The war of 1812 gave us such statesmen as Calhoun, Lowndes, Cheeves, Clay, Webster, Randolph and Burgess. The dwarfing effect of a fifty years' peace has put pigmies in our Halls of Legislation, instead of these mighty men of old.

But while war developes all the energies of the mind, and directs them to every department of human effort, it more especially turns them to the culture of science. For it soon becomes apparent in time of war that the strength of a nation is measured by its scientific attainments. It is science rather than muscular force, rather than numerical superiority, rather than courage even, which gains the modern battle. The victory is sure to accrue to those troops, whose leader is a man of science, and whose ordnance [heavy and light] is constructed upon the most approved mathematical principles. France is the most powerful nation on earth, simply because she is the most scientific. Who would think of comparing the power of France numbering 40 millions with that of China numbering 400 millions? Who would think of comparing the military prowess of our own country, numbering 33 millions, with that of Japan, numbering 50 millions. At this very hour, 30 millions of Britons hold 170 millions in absolute subjection in British India. No one denies, or can deny, that the military superiority of France, Great Britain and the United States, is due mainly to mathematics in its application to the mechanic arts. Classic literature, polite literature, metaphysics and the fine arts, add nothing to the strength, defence and security of a people. Austria excels the rest of world in attention to ancient and modern languages but Austria, notwithstanding her 40 millions of inhabitants, and her immense army, is but a third-rate power. Prussia is ahead of all Europe in its national system of education. But Prussia, in ceasing to be scientific, has ceased to be powerful. Nowhere is the study of metaphysics so sedulously cultivated as in Germany; but no one regards the Germanic Confederation as a mighty power.

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LETTER TO CHAIRMEN.

OFFICE SUPERINTENDENT OF COMMON SCHOOLS, }
April 9th. 1862. }

*To the Chairmen of the Boards of the County Superintendents of
the Common Schools for the several Counties of the State.*

GENTLEMEN:—On the first and second days of this month the President and Directors of the Literary Fund held their annual Spring meeting at which I was present.

At this meeting it was ordered that the Fall distribution for 1861 due and payable, by a previous order, on the first of this month, be paid out to the persons entitled to draw the same; and you will thus perceive that all doubts on this subject are now at an end. As it is probable that most of the boys of the State, who are of sufficient size, will be needed in the fields and shops during the Summer, no special order was made by the Literary Board for another distribution from the School Fund before the fall; but it is desired if possible, and under all circumstances, to have Winter schools.

You will, therefore, endeavor to infuse into the public mind a spirit of quiet assurance and of confidence in the future, and to preserve in order as much as possible the whole machinery of our great and hopeful system of public schools.

We expect by the blessing of God, to achieve the independence for which we are now struggling; and even if the present generation should not be permitted to witness that auspicious result, it is hoped that its successors will continue the battle of freedom now begun.

It is our privilege, gentlemen, to labor for the rights, liberty and happiness of our beloved country in the minds and hearts of those to whom, under God, the future is committed; and the Common

Schools of our State afford an admirable opportunity for sowing broadcast into the whole for its young heart such sentiments and affections as will render the idea of subjugation to a foreign power utterly preposterous.

Our system has already done much to infuse life and patriotism into the masses ; and the proud position which our State is enabled to occupy in the present revolution is undoubtedly due, to a great extent, to the general intelligence diffused by the Common Schools, and to the public spirit and love of country which have been uniformly and carefully fostered in them. As long as this system can be preserved and made to reach the whole youthful mind of the State, with those lessons of patriotic pride and devotion to the rights and interests of home which it has ever been most careful to inculcate, resistance to a foreign yoke will spring perpetual from the soil of the land. Greatly to their honor the profession of Common School teachers is very largely represented in the army ; and in some counties nearly all the males of this class have enlisted for the war.

There are, however, enough of qualified females who need the profits of honest and honorable employment to take their places ; and permit me to request you again to urge on these the duty which they owe to themselves and to their country of coming forward to aid in sustaining the moral power of the State in this her day of trial.

In conclusion, allow me to urge on you the following course of action :

First. To endeavor to keep in perfect order the frame-work and machinery of our system of public schools, acting in time of war as armies do in peace, by preserving a complete skeleton, ready to be filled up and enlarged and put in more active operation at any time without delay or confusion.

Secondly. To endeavor to supply the places of male teachers absent on military duty, by qualified females.

Thirdly. To avail yourselves of this admirable opportunity of introducing into the schools text books written at the South of which there will soon be a supply on hand.

Fourthly. Let the children in those counties now under the shadow of the enemy, be regularly taught as long as there are females for the purpose ; and let it be made a part of their instruction to love their own country and to despise a foreign yoke. Let the insolent foe who would subdue us see undying opposition to his pretensions and his aims, daily and regularly inculcated in the primary schools within the very sound of his artillery, and which will spring

to heroic life when those who now wield these guns are forgotten dust.

Fifthly. Let none be licensed to teach but such as are thoroughly loyal to the State and to the Confederate States.

Sixthly. Let our great system of public schools, in this day of darkness and trial, preserve to the last the spirit which has animated it from the beginning—a spirit of reverence, faith and piety towards God, the Christian's God, and of loyal devotion to the interests, the honor, and the happiness of North Carolina.

I trust that this spirit has governed me in all my course as the superintendent of the system; and without the least feeling or purpose of egotism I will add that all the official emanations from the chief executive head of our schools have spoken one voice, and breathed one uniform and undying desire, a voice of encouragement to the people of my native State to love and cleave to and develop her interest and her independence, and a desire that the Commonwealth might be great in the christian character, in the virtue, intelligence, devotion and patriotism of her children. You, gentlemen, have nobly seconded my exertions; and let us preserve, with glorious consistency, this character of our schools to the last.

I ardently hope that the system will survive every trial, and live to diffuse the blessings of which God has made it a means, when we have passed to our account; but if—(what I don't look for)—new contingencies should suspend its existence, let all the monuments and records which it leaves for the future historian bear one uniform and glorious testimony to the religious faith and the patriotic devotion to the high, sacred, generous and useful spirit which characterized its whole career. Loving it as a father loves his own child, and believing it to be intimately and inseparably connected with the honor and interests and independence of a State to which my whole heart has been devoted from my earliest recollections I have stood upon my tower and watched with intense yearning all this night of storms, and I have an abiding faith that God will spare me to behold the dawn of a bright and glorious day for us and our posterity. But whether our eyes behold this light or not, let us be sure it is coming, and with all our energies and an humble trust in the Ruler of the Universe, labor on for the rights and interests of our State while we are on the stage of action.

With much respect, I am your friend and servant,

C. H. WILEY,

Superintendent for the State.

WRITTEN FOR THE JOURNAL.
RANDOM THOUGHTS.

The number of children, over the country, who are left to grow up, like the one mentioned in my last, without any advantages of education, is greater, I apprehend, than most educated people would readily believe. Whole families of promising children might be found in almost every county, who are seldom, if ever, sent to school, either because the parents do not know enough to feel any interest in the subject or because the teacher is deficient in some of the most important qualifications which he ought to have, perhaps, both; but whatever may be the cause it ought to be known and the evil corrected. The number of children who are thus neglected, may not be great when compared with the whole; but it probably amounts to thousands in the State. Now, sir, is there no way to compel or induce such parents to do a better part by their children? I shall not discuss the question whether the legislature should pass a law compelling them to do their duty, nor whether it ought to interfere in any way; for it is often said, and with some truth, perhaps, that we legislate too much. We are not willing to "let well enough alone" and thus make matters a great deal worse. Education especially should be left as much as possible to the voluntary efforts of the people, and the sole object of the government should be to assist and encourage them; but all intelligent and patriotic friends of education ought to bestir themselves, and if necessary, make some sacrifices of time or money or both, for its advancement.

If some man who was well qualified could be employed to visit all the schools in the State, I mean in the rural districts, and deliver a well prepared lecture to the parents, guardians and teachers, it might have a very happy effect; but, in the present condition of the country, the expense would be a serious difficulty. The only substitute which occurs to me is that of *voluntary lecturers*; and, if you will say some pretty strong things on the subject in your next editorial, we believe such can be obtained. If a commencement was once made, the example would, in a short time, be generally followed, and surely there are, in every county, public spirited young men or old men enough to initiate the practice. We presume there is one man, if not more, in every district, who, by taking some pains to prepare for the occasion, could deliver a lecture which would interest and edify his hearers, and if there should be any districts in which there was not even *one* who was competent to the task, they

could be obtained from other places. The benefits, as we conceive, would be many and important, such as the following :

It would induce parents and all others to attend the examinations and stimulate both teacher and pupils to greater diligence in preparing for the trial. Every teacher should be required to have a public examination of his school at the end of the term, if not oftener, and the lecture should be made a part, perhaps the closing part of the exercises. Without something of that kind, parents in the country will not generally attend ; for an examination of children is, to most people, a dull business and four-fifths of the parents in the country, who do not know enough to judge of the proficiency made by their children, if there is nothing more attractive to them than the examination, will not leave their work for the purpose of attending; but if it is known that compositions will be read or original speeches delivered by the older pupils, they will turn out *en masse*. This I know, for I have seen it often tried, and a lecture would have the same effect.

By this means they would necessarily become more thoroughly acquainted with the history, progress and benefits of our Common School system, and this would be a great matter ; for they have hitherto known so little about it that many of them think the whole thing has been a failure. Those who know nothing have no idea that there is any thing to be known, and it is a notorious fact the world over, that, with very rare exceptions, the ignorant must have the means of knowledge carried to them, gratuitously in the first instance, by the friends of humanity, or they will remain in darkness.

When they have thus become interested and have learned how much is left for them to do, they will exert themselves more to increase the comfort and improvement of their children while at school. They would have better school houses and better "fixins" inside, and more tasteful and attractive improvements on the lot. They would get, in a little time, if not immediately, globes and maps, an unabridged English Dictionary, Webster or Worcester, and a few other books which should be the property of the school and be kept for consultation or reference.

The scholars, too, could soon be induced to take so much interest in their school that they would cheerfully employ most of their play time in making such improvements as might be left to them, and would be appropriate for their age. The boys would plant ornamental shade trees and make grass plots and gravel walks, in which they would try to display their taste, under the direction of the teachers, and would feel a pride in doing so. The girls would bring,

at the proper season, their flowers and rose bushes and other shrubbery to plant along the sides of the walks; and in every way the place would be made irresistibly attractive. This, sir, is no idle fancy; for it might be easily realized by a fixed purpose to do so on the part of parents and teachers; nor would it require much sacrifice of time or money. In fact, it would be better, if necessary, to take the whole allowance from the State for one year, provided it would not be an infraction of the laws to get a good school house, on a good situation and well furnished with comfortable seats and desks, and with globes, maps and books. The boys might be induced to form a small *mineralogical cabinet* which, as the mineral resources of our country have only begun to be explored, might be of great advantage to them in after life; and the school premises might be made into a *botanical garden* in miniature. In all this the boys and girls could easily be induced to engage with an ever-growing interest; and with the beginning here made, and with the habits thus formed in early life, they would be able to progress afterwards without a teacher. In fact, no expense or trouble should be grudged to give the young some refinement of taste and some wish for the beauties of nature and of art; or it would add immeasurably to their social enjoyment when they become men and women, and to the respectability of their connexions in society.

In most cases, the delivering of lectures, as above suggested, would be such a source of improvement to the lecturers as would amply compensate them for their time and trouble. The greatest of our professional men, preachers, physicians, lawyers, statesmen should never think it any condescension to render the community, including their own children, such a service, whenever called on, and it might be expected that men distinguished in all the different professions, would occasionally delight a whole community and give them a much higher appreciation of the educational advantages within their reach. The preacher might teach them the principles of religion and the responsible duties which would devolve upon them, when they came to act their part on the stage of life, in a simple way and accompanied with impressive examples and illustrative incidents. The physician, something in the manner of Hall's *Journal of Health*, might give them the principles of *Hygiene*, and impress upon them the importance of a prudential regard to their health. The lawyer or statesman might give them the elementary principles of free government and of constitutional law. The professor of botany, chemistry, mineralogy, philosophy, astronomy or anything else, might give them the elementary principles, simplified

and illustrated in his branch of science ; but most of the lecturers would be young men, just entering upon the responsible duties of life and looking round for some step to honor or to usefulness ; occasionally a young man of intelligence and wealth, who wished merely to enjoy *otium cum dignitate*, but much oftener such as were entering some one of the learned professions, and to such it would be profitable in many ways. It would be improving them in composition and elocution ; it would be making them acquainted with the people and introducing them to public notice.

Now, sir, I hope that neither you, Mr. Editor, nor your readers, will think that I am jesting, or that I am visionary. I am in good earnest, and wish all concerned to be equally so. What I have proposed, I believe, to be practicable, and one such school would be worth a dozen of those we now have in the country districts. "Where there's a will, there's a way ;" and if anything of so much importance can be accomplished, this can, with a very little expenditure of money and a little earnest and well directed effort.

THE STILTS.

A STORY FOR BOYS.

"Hallo ! Frank, what's your hurry ? There's no school this afternoon ; so take a walk around with me, and I'll show you my new stilts."

"I should like to see the stilts," replied Frank, "but my mother has requested me to come directly home at the close of school."

"Well, it won't take you long just to go over and see them. You know school was dismissed a quarter of an hour earlier to-day, so you will have time enough to go over and see them with me, and then get home as early as usual. Come, Frank," said Will Jones, and his reasoning seemed so plausible that Frank Reed was more than half persuaded to accompany him. Then the recollection of his mother's request occurred to him, and he said—

"Well, what are the stilts, any way ? Are they anything remarkable, Will ?"

"Remarkable ? you'd think they were. Why, there are nice places to rest my feet on, two feet high from the ground, and the poles are planed all smooth and painted. You ought to see Tim Snow and me. This morning we learned to hop on one foot, and we can go as fast as you can hop without the stilt. Come, now, say you will go,"

said Will Jones, as they had reached the corner where they must separate, unless Frank accompanied him. Will caught hold of Frank's hand, and told him they would be there in five minutes, if he would only hurry a little. So they proceeded hastily, and soon arrived at Will Jones'. Will ran into the house and brought out the stilts, and Frank pronounced them the handsomest pair he had ever seen.

Will displayed his faculty in the use of the stilts to the great admiration of Frank. He could walk up the stone steps to the front door, could jump off the side-walk and hop on one stilt without losing his balance. Frank was delighted, and when Will had gone through with several wonderful feats, Frank asked to borrow them for a little while.

So he mounted the stilts, but found it hard to keep his balance; he made several unsuccessful attempts at walking, but at length succeeded, and was congratulating himself on his success, when the striking of the clock reminded him that he ought to be at home. He suddenly threw down the stilts, exclaiming—

"How long I have stayed. You must come and see me this afternoon, Will, and bring your stilts."

"No," said Will, "you come and see me. Tim Snow and ever so many boys are coming over, and we will have fun enough."

"I'll see," said Frank, and away he ran. When he arrived home, he was all out of breath. He ran hastily into the house, hung up his cap—for he had not the bad habit of some boys, who, when they take off their caps, give them a toss without noticing where they fall, and then the next time the cap is wanted, run to their mothers with the question—

"Where is my cap?"

Frank wondered what his mother would say at his being so late, and he almost dreaded to meet her—but he heard her footsteps just as he hung up his cap, and very soon her hand was on his shoulder.

"You are a good boy to come right home," his mother said in a tone of affection, "but I am afraid you have run all the way; your brow is moist with perspiration."

Frank could not meet his mother's countenance and receive her approbation, without feeling that it was undeserved. He ought to have told his mother why he had been running, and owned that he was not so deserving of praise as she supposed. But he didn't. He simply said that he would go and wash, that he might feel more comfortable.

At dinner he was very quiet, and when his mother spoke to him,

he hardly dared to look up for fear she would read disobedience in his countenance. As soon as dinner was over, he asked permission to go and play with Will Jones. To this his mother objected, and Frank very impatiently asked, "Why not?" Now this was Frank's great failing. If his parents desired him to do, or not to do, anything that was not in accordance with his inclinations, Frank would grow peevish and ask, "Why not?" or "Why must I?" Now this was very wrong. His parents always had a good reason for their commands, and sometimes they gave the reason—but it would take too long always to explain why they desired or forbade anything, and sometimes they had a reason which Frank could not have understood had they given it.

So now, "Why not?" Frank asked. "The other boys are going—Tim Snow, Hal Cutler, Jo Ross, and lots of them—and they want me to come. They are going to have fine sport walking on the stilts."

"Then that is a reason why you should not go," said Mrs. Reed; "your father does not consider stilt walking a safe play, and would certainly object, even were there no other reason—but I wish to have my son feel confidence in his parents, and do their bidding from respect and affection—even when they withhold the reason," and his mother left the room, after telling Frank that she wanted to see him in the sewing room at three o'clock.

Frank wondered what his mother wanted with him at three o'clock. "I never can go anywhere," he muttered to himself, "anywhere when I want to," he added—for in spite of himself, recollections of his parents' kindnesses came to his mind, and he felt that they were right. But he was unwilling to acknowledge to himself the truth. Then he began to consider if he could not run away and play a while with the boys and not be missed—but he was afraid to try the scheme, and he only fretted away the time till the hour appointed by his mother arrived. Then he entered the sewing room, and his mother held up a new suit of clothes.

"Here, my son," said she, "is the very suit you liked so much. These are for your best ones, and to-morrow those that have been your best you may wear to school. Now take these to your room and try them on; it may be that they will need a little alteration." Frank took the clothes, and thanked his mother. When he got to his room, his eyes were filled with tears, and he said to himself—"I've a good mind to tell mother all about my going to Will Jones' and trying his stilts."

Then he put down the suit, walked to the door, and stopped. The

resolution seemed to make him feel better, and he said, "I'll try the clothes on first."

So he put on the clothes, and then went back to the sewing room. His father had gone in, and when Frank arrived there, his courage failed him; and so he postponed the fulfillment of his resolution.

"Your father is going to give us a ride, Frank," said his mother. "I'm glad to see your clothes fit so well; you may keep them on. I shall be ready in a few minutes, and then we will go."

The ride was delightful. The air was clear and invigorating. The sky was without a cloud, and brightly blue. True, there were no summer flowers to give fragrance to the air and beauty to the view, but autumn had done her best at tinting. Elm trees and maples blended their gold and crimson colors, and claimed admiration.

"See, Frankie," said his mother, and Frank saw and faintly smiled—his mother wondered why—but Frank well knew.

That night Frank was troubled in his sleep. He dreamed that the boys had borrowed his stilts and run away with them, and once he called out so loud, "Give me my stilts," that his mother heard him and went into his room.

The next morning Frank felt troubled. He wanted to tell his mother all about his disobedience, and he felt as though he would never say, "Why not?" again, and he wanted to tell her so—but he didn't. He went to school expecting to meet the boys. He thought they would wonder why he had not met them the day before to play stilt walking—"but I can tell them I went to ride," said he to himself.

The first boy he met was Tim Snow. "Where's Will Jones?" inquired Frank.

"Haven't you heard about him?" said Tim. "Why he has had a dreadful fall from his stilts. The Doctor says one of his elbows is dislocated—and he doubts if he will have the use of it again."

They had arrived at the school-house. Frank only sighed in reply; but when he went home that noon, he told his mother about his going with Will Jones to see the stilts, and how unhappy he had been ever since—and now, he says, he knows what that verse means that says—"He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall find mercy."

TELEGRAPHIC WIT.—The two most famous instances of telegraphic wit are Lord Clyde's dispatch after his successful siege. "I am in luck now, (Lucknow,) and Sir Charles Napier's dispatch of Peccavi, *I have sinn'd, (Seinde.)*

MULTIPLICITY OF STUDIES.

There is a feeling quite too prevalent, in the community, that a multiplicity of studies is really essential to good scholarship. Hence, *many* branches are attended to *superficially*, while *no* branch is pursued *systematically* and *thoroughly*. Parents and pupils frequently imbibe the impression that a long list of studies will produce good scholars. But a more stupendous error cannot be conceived. Our schools, at best, can furnish but a *foundation*, upon which the whole subsequent life must erect a superstructure. It is vastly more important that this foundation be accurately, strongly, and fitly made, than that it contain a great variety of material.

I would not be understood as undervaluing the higher branches, but merely as being opposed to substituting them for the elementary and indispensable ones. I would not have a pupil attend to geography of the heavens until he knew something of the geography of the earth; nor would I allow Chemistry, Astronomy, Geometry, Botany, Geology, and a long list of other *ologies*, to take the place of Reading, Spelling, Arithmetic, and other fundamental studies. Let a good foundation be well and thoroughly laid, and then the pupil has that on which he may rear a superstructure of any desired nature and extent. But, how often is it that pupils are allowed to fritter away their time upon some of the more accomplished, though really less useful branches, and that, too, when they are sadly deficient in their elementary training! How many misses spend their time on music and embroidery, French and painting, who might, with more propriety, spend some time over the spelling-book, and in learning the uses of the needle and the flat-iron, or listening to the music of the broom!

A gentleman, who was for many years at the head of a popular academy, says: "A young lady once came to place herself under my care, with the intention of becoming a teacher. Upon examination, I found her exceedingly ignorant in the common branches of an English education; but, perceiving, from her appearance, that she had a course of study marked out in her own mind, I asked her what branches she wished to pursue while under my care. Said she, 'I wish to study Chemistry, Philosophy, Astronomy, and French,—paint a mourning-piece, read Spanish, *conjecture* a map, and learn *bigotry*.'" Thinking the last-named sufficiently abounded without culture, he very readily conjectured that there was some mistake in the nomenclature; and, upon further examination, he was induced to substitute *botany* for *bigotry*. And is it not true, that, in many

schools, there are scholars who can neither pronounce nor spell the *names* of the branches they pursue?

The truth is, that nearly every man has some favorite study, which he wishes to have occupy a prominent place on the catalogue of school studies; and, if the notions and whims of all should be gratified, it would require no inconsiderable effort merely to remember the *names* of the various branches to be pursued. I recently heard quite a discussion on the propriety of making agriculture a distinct subject of school instruction. Now, though we have a very exalted opinion of farming, we can see no good reason why it should be singled out from the numerous other occupations as a department of common-school study; and, should such be the case, we should soon find other occupations clamorous for their share of attention, until it would be necessary to construct school-houses on entirely new principles. While, outside, a small farm would be needed, we should, within, in addition to the usual study-room, want one for a carpenter's shop, one for a smithery, another for a cooperage, another for a shoemaker's, with a basement for a cotton factory, and the attic for a tinman's shop. These, in full operation at one and the same time, under the superintendence of one man, would render all occasion for vocal music unnecessary; and, if the young did not become qualified for the pursuits of life, they would certainly become familiar with the din of business.

Our common schools, constituted as they are, should be limited as to the branches to be taught in them. Reading, Spelling, Penmanship, Arithmetic, Geography and History, Grammar, including, of course, composition and letter-writing, single-entry Book-keeping, probably comprise all the branches that can be advantageously pursued in our public schools. These, thoroughly and properly taught, will fit the young for assuming a respectable stand in life; but the acquisition of higher branches, without a well-grounded understanding of these, will only subject one to constant occasions for mortification. What matters it, if one understands Chemistry, Geometry, French, and Latin, with many other branches, if he cannot read intelligibly, spell correctly, write legibly, or pen a neat and readable letter?

It must be a good deal of trouble for people to be always exhibiting ill nature, and they do not make anything by it. Why be such fools as to work for nothing?

THE BODY AND THE MIND.

“With cunning art the brain too finely wrought,
Preys on itself, and is destroyed by thought.”

Parents and teachers are, we trust, beginning to realize the important connection which exists between the body and the mind. The condition of the latter is, in a great measure, dependent upon that of the former. It rarely happens that the one can be vigorous and the other feeble, although there are exceptions. The mind is to the body what the flame is to the candle, and the one cannot exist without the other. To be in excellent health mentally, we should be in a wholesome state physically. And thus it is that parents, when taxing the minds of their children, should also, through the agency of exercise, proper diet, suitable social companionship, and other auxiliaries, endeavor to strengthen and fortify the physical nature. But this solemn duty is, we fear, too often neglected. It not unfrequently happens that the vain and selfish, through a sense of false pride, prematurely force the minds of their children, and exhibit them to the world as prodigies. The triumph, however, is brief, for the mental faculties thus stimulated, soon become enfeebled, and the intellectual wonder degenerates into a commonplace human being. We cannot imagine a more responsible post than that of a guardian or teacher, especially the latter. To him is confided the minds and the hearts of the young, so as to mould and develop them, as may seem best, as well for this life, as for that which is to come. Nothing is more plastic than youth, and nothing is more easily misdirected. “Train up a child in the way he should go, and when he is old, he will not depart from it.” This is an old adage, but it is full of pith and substance. The impressions made in early life, whether moral or mental, linger with us, to some extent at least, until age and care steal upon us, and death summons us to the last account. How essential then that the mind should be properly cultivated, that the intellectual faculties should be wisely developed, that the moral nature should be watched, guarded and matured in a spirit at once humane, liberal and enlightened. This duty, moreover, cannot be fully discharged, unless the physical nature be also duly cared for. It is stated that the young daughter of a distinguished citizen, of ———, who applied herself night and day to study to obtain a medal at a recent school exhibition, succeeded in the object of her ambition, but that ever since she has been in a condition bordering on insanity, in consequence of having overtaken the brain. This case may seem singular and startling,

but when the facts are duly considered, it is by no means calculated to excite surprise. The wonder only is, that with our present system of overtraining and overtasking the young, so many escape the calamity of imbecility or insanity. The mind is hastened like a hot-house plant. It is forced like a horse under lash, so to speak. Nay, in many cases, children are supposed to possess like mental faculties, and all are placed on the same platform. No allowance is made for relative capacities, for example or training at home, and for the thousand circumstances which enter into, develop and make human character. The old beaten track is pursued, and the idea of physical development, in connection with mental, appears to be totally disregarded. It does not enter into the calculation. A distinguished writer insists upon the necessity of "keeping the brains of the young fallow, as it were, for several of the first years of existence. The mischief perpetrated by a contrary course, in the shape of bad health, peevish temper and incurable vanity, is incalculable. And what advantage can it be that a child knows more at six years old than its compeers, especially if this is to be gained at a sacrifice of health, which may never be regained? There may be some excuse for the early book-work in the case of those children who are to live by manual labor. It is worth while, perhaps, to run the risk of some physical injury to them, having only their early years in which we can teach them book-knowledge. The chance of mischief, too, will be less, being more likely to be counteracted by their after-life. But for a child, who is to be at book-work for the first twenty-one years of its life, what folly it is to exhaust in the least mental energy, which, after all, is its surest implement."

We repeat, that our whole system is wrong. The connection which exists between the body and mind, is not duly weighed and considered. Indeed we think it quite probable, that four-fifths of the mental maladies that occur, are attributable to our false mode of education, while it is equally certain, that many human beings hurry themselves into premature graves, because they overtask the mental powers and neglect the physical. The human mind is, after all, finite and imperfect. It may very readily be overstrained, overexerted and exhausted. Mental excitements are always dangerous. No one can tell how long he will be able to bear them or at what point the equilibrium will be lost, and Reason totter from her throne. The true course is, to strengthen the body, while we cultivate the mind. Both should be watched, nurtured and provided for—for certain it is, that if the body be neglected, and the mind overtasked, both will suffer.

LESSONS TAUGHT BY THE FRENCH REVOLUTION.

The student of history, as he scans the record of the past, will be able to trace the hand of God in every great revolution, restraining the wrath of man and making the remainder of wrath to praise him. Our readers are familiar with the story of the celebrated French Revolution; the bloodiest and most terrible tragedy ever enacted in the world's drama. The following eloquent extract from the writings of Robert Hall will show one of the important lessons which it teaches to mankind.

It had been the constant boast of infidels, that their system, more liberal and generous than Christianity, need but to be tried to produce an immense accession to human happiness; and Christian nations, careless and supine, retaining little of Christianity but the profession, and disgusted with its restraints, lent a favorable ear to their pretension. God permitted the trial to be made. In one country, and that the centre of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre; that the imperishable memorial of these events might lead the last generations of mankind to consider revelation as the pillar of society, the safeguard of nations, the parent of social order, which alone has the power to curb the fury of the passions, and to secure to every one his rights; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to the nobles the preservation of their honors, and to princes the stability of their thrones.

INDIAN FILE.

"Indians, in walking invariably, place one foot directly before the other—the toes never varying from a straight line from the heel.

"When traveling in companies, their manner of marching is so peculiar as to have given rise to the expression, '*Indian File*;' and while proceeding in this way, each carefully places his foot in the track of the foremost of the party, so as to leave the impression of the footsteps of but one. They have likewise in their gait and carriage something so entirely different from the gait and carriage of the whites as to enable a person to pronounce on one at a considerable distance."

WITHERS.

EXTRACTS FROM THE FREDERICKSBURG ORDER BOOK, 1778.

Morning Orders, October 26, 1778.

His excellency the Commander-in-Chief has desired the troops to remain here till further orders. As the division is now at rest, let us not forget our God, who has appeared for us and America in innumerable instances, in the hour of our distress. Let prayers be attended morning and afternoon, in fair weather at such hours as the commanding officers of brigades shall direct.

This order to be constantly obeyed when the division is encamped. The General flatters himself that his officers will give the troops the virtuous example of attending at all times divine service. A *sober* sergeant's party will patrol the camp of their respective brigades and take prisoners all such non-commissioned officers and soldiers as shall be found straggling about or making any noise or disorder to the dishonor of God and the division.

Oct. 29, 1778. The proprietors of the woodland on which the troops are now encamped, complain that the soldiers cut the trees too far from the root. For the future, such trees as the troops shall cut, for wood must be cut one foot from the ground.

Those cut at a greater height must be reduced to that height by fatigue parties. The Quartermasters of Corps will prevent the unnecessary waste of wood, by pointing out the old timber to the troops and using that first. No chestnut will be cut, as this is of great moment to the inhabitants in making fences, Nov. 1, 1778.

The Hon. Cont. Congress, having, on the 12th Oct. last, passed a resolution to discourage profaneness in the army, it is inserted in the orders of this division for the information of the officers; and Gen. McDougall hopes for their aid and countenance in discouraging and suppressing a vice so dishonorable to human nature.

Resolved, That all officers in the army of the U. S. be, and are hereby strictly enjoined to see that the good and wholesome rules provided for the discontinuance of profaneness and vice, and the preservation of morals among the soldiers, are duly and punctually obeyed."

PARAGRAPH FOR GIRLS.—The best thing about a girl is cheerfulness. We don't care how ruddy her cheeks may be, or how velvety her lips, if she wears a scowl, even her friends will consider her ill-looking, while the young lady who illuminates her countenance with smiles, will be regarded as handsome, though her complexion be coarse enough to grate nutmegs on. As perfume is to the rose, so is good nature to the lovely. Girls, think of this.

THE SIN AND FOLLY OF SCOLDING.

“Fret not thyself in any wise to, do evil.”—Psalm xxxii: 2.

1. It is evil, and only evil, and that continually. David understood human nature, and says, “Fret not thyself in any wise to do evil.” That is, if you cannot speak without scolding, keep silence.

2. IT DESTROYS AFFECTION.—No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, or domestics have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them. But they cannot love them more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern to dissipation by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. IT IS THE BANE OF DOMESTIC HAPPINESS.—A fretful, peevish, complaining, fault-finding person in a family is like the continual chafing of an inflamed sore. Wo to the man, woman or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this score. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good-will of young people. The truth is, she is fretful and peevish. Children fear her and do not love her. She never yet gained the affection of a young person, nor ever will, till she leaves off fretting.

4. IT DEFEATS THE END OF FAMILY GOVERNMENT.—Good family government is the blending of authority with affection, so as to secure respect and love. Indeed, this is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mrs. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets at and scolds her children. She is severe enough upon their fault. She seems to watch them in order to find fault. She sneers at them—treats them as though they had no feelings. She seldom gives them a command without a threat, and a long, running, fault-finding commentary. When she chides, it is not in a dignified manner. She raises her

voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their hands, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he does not fall in with her ways, or chime with her as a chorus.

5. FRETTERING AND SCOLDING MAKE HYPOCRITES.—As fretters never receive confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now, children conceal, inasmuch as they cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. IT DESTROYS ONE'S PEACE OF MIND.—The more one frets, the more he may. A fretter will always have enough to fret at,—especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right—he will not do those things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. IT IS A MARK OF VULGAR DISPOSITION.—Some persons have so much gall in their disposition, are so selfish, that they have no regard for the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature is discharged. Wo to the children who are exposed to such influences—it makes them callous and unfeeling, and when they grow up, they pursue the same course with their children, or those intrusted to their management; and thus the race of fretters is perpetuated.

A LESSON WORTH REPEATING.—When Rev. Ephraim Peabody returned home one day from a walk, his wife said to him, "I have been thinking of our situation, and have determined to be patient and submissive. "Ah," he said, "that is a good resolution. Let us see what we have got to submit to. I will make a list of our trials. 1. We have a home. We must submit to that. 2. We have the comforts of life. We must submit to them. 3. We have each other. 4. We have many friends. 5. We have God to take care of us." "Pray stop," cried his wife interrupting him. "I will say no more about submission."

GOD RULES THE STORM.

FROM PAGE'S "THEORY AND PRACTICE OF TEACHING."

I can never forget—nor would I, if I could—a lesson impressed upon my own youthful mind, conveying the truth that we are constantly dependent upon our heavenly Father for protection. In a plain country school-house, some twenty-five children, including myself, were assembled, with our teacher, on the afternoon of a summer's day. We had been as happy and as thoughtless as the sportive lambs that cropped the clover of the neighboring hill-side. Engrossed with study or play,—for at this distance of time it is impossible to tell which,—we had not noticed the low rumbling of the distant thunder, till a sudden flash of lightning arrested our attention. Immediately the sun was veiled by a cloud, and a corresponding gloom settled upon every face within. The elder girls, with the characteristic thoughtfulness of woman, hastily inquired whether they should not make the attempt to lead their younger brothers and sisters to the paternal roof before the bursting of the storm. For a moment, our little community was thrown into utter confusion. The teacher stepped hastily to the door, to survey more perfectly the aspect of the western heavens. Immediately returning, he signified to the children that there would not be time for them to reach their homes before the tempest would be upon them. Oppressed with dread,—for it is no uncommon thing for children in the country to be terrified by lightning,—some of the youngest of us clung to our older brothers or sisters, while others, being the sole representatives of their family in the school, for the first time felt their utter loneliness in the midst of strangers, and gave utterance to their feelings in audible sighs or unequivocal sobs.

The teacher, meanwhile, with an exemplary calmness and self-possession, closed the windows and the doors, and then seated himself quite near the younger pupils, to await the result. The thick darkness gathered about us, as if to make the glare of the lightning, by contrast, more startling to our vision; while the loud thunder almost instantly followed, as it were the voice of God. The wind howled through the branches of a venerable tree near by, bending its sturdy trunk, and threatening to break asunder the cords which bound it to its mother earth. An angry gust assailed the humble building where we were sheltered; it roared down the capacious chimney, violently closed a shutter that lacked a fastening, breaking the glass by its concussion, and almost forced in the frail window-

sashes on the western side of the room. Quicker and more wild the lightnings glared, flash after flash, as if the heavens were on fire; louder and nearer the thunder broke above our heads; while the inmates of the room, save the teacher, were pale with terror. At this moment, there was a sudden cessation of the war of elements—a hush—almost a *prophetic* pause! It was that brief interval which precedes the falling torrent.

A dread stillness reigned within the room. Every heart beat hurriedly, and every countenance told the consternation that was reigning within. It was an awful moment! With a calm voice, breathing a subdued and confiding spirit, the teacher improved this opportunity to impress upon our young minds a great truth. "Fear not, children," said he; "it is your heavenly Father that sends the storm, as well as the sunshine and the gentle breeze. You have been just as much in his power all day as you are at this moment. He has been as near you, supporting you, supplying you with breath, with life, all through the pleasant morning; but then you did not see him. He is just as able to protect you now; for not a sparrow falls to the ground without his notice, and he ruleth the storm, and rideth upon the wings of the wind. We should ever feel willing to trust him, for he is ever able to grant us deliverance from all our dangers. God is here now to protect us. Just as he had finished these words, the rain began to fall. First, the drops were few and scattered; but soon the windows of heaven were opened, and the thirsty ground was abundantly satisfied. The sound of the thunder became fainter and fainter as the cloud passed away; the sun burst out again in renewed splendor; the full drops glittered in his beams upon the grass; the birds began their songs; the rainbow spanned the eastern hills; and our hearts, taught by the timely instructions of a good man, began to expand with eager gratitude for our preservation by the hand of our heavenly Father.

The remainder of the afternoon passed happily away; and, when our books were laid aside, and we were ready to burst out of the room to enjoy there freshening air and participate in the general joy, the teacher, taking the Bible from the desk, asked us to remain quiet a moment, while he would read a few words that he hoped we should never forget. The passage was the following, from the 56th Psalm:

"By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

"Which by his strength setteth fast the mountains, being girded with power:

“Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

“They also that dwell in the uttermost parts are afraid at thy tokens : thou makest the outgoings of the morning and evening to rejoice.

“Thou visitest the earth, and waterest it : thou greatly enrichest it with the river of God, which is full of water ; thou preparest them corn, when thou hast so provided for it.

“Thou waterest the ridges thereof abundantly ; thou settlest the furrows thereof ; thou makest it soft with showers ; thou blessest the springing thereof :

“Thou crownest the year with thy goodness ; and thy paths drop fatness.

“They drop upon the pastures of the wilderness ; and the little hills rejoice on every side.

“The pastures are clothed with flocks ; the valleys also are covered over with corn ; they shout out for joy, they also sing.”

After closing the book, the teacher said, “Go out, now, children, and witness how perfectly these words have been fulfilled toward us this afternoon ; and, from this day’s mercies, learn hereafter to trust God as confidently in the storm, when he displays his power by his outward ‘tokens,’ as when he kindly smiles upon you in the beams of the glorious sun, or gently breathes upon you in the morning breeze.” We went forth, bounding in gladness and gratitude, and saw the “outgoings of the evening to rejoice,” “the pastures clothed with flocks,” “the valleys covered over with corn,” “the little hills rejoicing on every side,”—we heard, also, the general shout for joy ; and we felt, as we never before had felt, a deep, thorough, abiding conviction of the truth that God is our father and our friend,—*the God of our salvation*. I know not how soon these impressions faded from the minds of the other children ; but for myself I can say that, from that time to the present, whenever I have been exposed to apparent danger from the impending tempest, the warring elements, or the ravages of disease, the teachings of that hour have always revived in my mind to soothe my troubled spirit, and to reäsure my faith and confidence in the presence of an all-sufficient and merciful Preserver. A thousand times have I devoutly blessed the memory of that faithful teacher, for having so early and so happily turned my thoughts upward to HIM in whom “we live, and move, and have our being.”

EXAGGERATION.

There is, in the community, too strong a feeling and taste for something marvellous and astonishing. With many, simple truth has no power, no beauty, no attraction. Hence there is a disposition to magnify and embellish every narrative and circumstance, so that matters which, as presented by some, appear perfectly wonderful and astounding, are, when divested of all their embellishment, as much changed in their aspect as the bird of paradise would be if stripped of all his gay plumage.

With some it would seem a thing well-nigh impossible to speak the plain, unvarnished truth. They must always add a certain number of qualifying words and phrases, which are, often, so extravagant as to mystify and misdirect. Hence it happens that miserable quacks and travelling mountebanks are enabled to gain a ready admittance to the pockets of those from whom the missionary collector or the virtuous and honest poor would find it an arduous task to obtain a few farthings. How many, under the influence of exaggeration and unusual excitement, will freely give five or ten dollars for the amusement of a passing hour, who would go mourning many days, if obliged to give as much to the cause of education, or to any other useful and praiseworthy object! The teacher should strive, in every proper manner, to form in the minds of the young a just appreciation of, and regard for, truth, honesty, and simplicity.

A CHEAP DYE.—A gentleman has handed us a specimen of cotton yarn colored to represent copperas, which it does very closely. The dye employed is very cheap. It is made of red or black oak bark, the rough outside of which should be first trimmed off. Make a strong decoction of the bark by boiling, and to a pot of about ten gallons, add a table spoonful of blue vitriol. The yarn to be colored should be put in and boiled for an hour or two, and then washed as much as you please. The color will stand; and the yarn will be found soft and free from the harshness usual in copperas dye.

Mrs. Jacob Wilhelm, of this county, has recently tested this dye, any one desiring further information on the subject may obtain it by calling on her.—*Salisbury Watchman*.

The grand essentials to happiness in this world are, something to do, something to love, and something to hope for.

Resident Editor's Department.

UNAVOIDABLE DELAY.—It is necessary for us to apologize for the long delay in issuing the Journal. We are now more than a month behind the proper time; but for almost two months, we have not been able to do anything for want of paper. The number of paper mills in the Confederacy is not sufficient to supply the demand, and those that are in operation, seem to get out of order much oftener than they did, when there were other sources from which paper could be obtained.

Persevering efforts and patient waiting have at last furnished us with a supply of paper for a few numbers of the Journal and for printing one or two school books; and we hope continued exertions will enable us to secure more before what we have on hand is entirely exhausted.

THE PREMIUMS AGAIN.—And must we again say that we are not prepared to announce the successful competitors for the premiums? It is even so. We have had one meeting of the Committee, after allowing ample time for all the delayed essays to make their appearance, but the number and length of the manuscripts rendered it impossible for us to give them a sufficient examination, in one day, to enable us to decide fully and fairly in regard to their relative merits.

We thought therefore that it would be much better for all parties, that we should delay the award of the premiums until we could meet again and consider the matter more maturely.

We felt that a hasty decision might do injustice to some, and in a great measure defeat the object for which these premiums were offered. However difficult the task may be, and however great may be the labor connected with it, we desire that all shall feel that our decision is honestly made, and that, so far as we are capable of judging, each one receives his merited reward.

If the committee can meet again before the next number of the Journal is printed, we think we may safely promise that the successful candidates shall then be announced.

THE SCHOOLS AND THE WAR.—Of all the evils of the terrible conflict in which our country is now engaged, none seems to forebode more disastrous consequences than the blighting effect it has produced on our schools. While we shall endeavor to establish the truth of this assertion, by referring to the con-

dition of our own State, our remarks will doubtless apply with equal force to most of our sister States.

But little more than a year since, almost every village in the State contained at least one school of a high grade, and in many of our towns there were a number of these schools, all of which were in a flourishing condition. In fact the growth of schools and the progress made in all the facilities of education, in North Carolina, within the last ten years, was truly wonderful. These institutions sprang up, all over our State, and were filled with pupils, as if by magic, and seemed to infuse new life into everything around them.

The University and the Colleges of the State were crowded with students, and each year sent forth hundreds of educated young men, to exert their influence in every profession and occupation.

But what is the condition of all these schools and colleges now? The monsoon of war has blown over the land, and they have withered at its approach. A few of them, in the more retired locations, still live, and may not be compelled to suspend their operations entirely; but many of our Colleges and Academies have closed their doors, and others will probably be compelled to do the same.

Let us suppose now that the war should continue for eight or ten years, what will become of the youths of the present day? They will have grown up before we can hope to revive these blighted nurseries of learning, and their education will have been completed under the tuition of the excitement and wild passions that always accompany war.

May it please a merciful God to spare our children from growing to maturity under such influences. The effects of one or two years may be effaced by future training, in times of peace; but should their whole youth be passed in the midst of war, there can be no hope of applying the remedy.

The ray of hope that now beams forth from our educational system, comes from the Common Schools. The State continues to distribute to all the counties the means of employing teachers for the children, and if the ladies and educated men, who are unfit for military duty, will offer their services, these schools may be continued without interruption, and may afford instruction to many thousands who would otherwise grow up in ignorance.

We have already appealed to the young ladies, several times, to supply the places of the male teachers who have gone to the battlefield: and from information received from several parts of the State, we believe they are doing so, to some extent, yet we fear that the number of those who have entered upon this work is far too small to supply even one half of the schools with teachers. It is a noble and patriotic work, and those, who do not feel the necessity of engaging in it for the sake of the pay, should do so from higher motives; for they can in no other way render more efficient service to a suffering country.

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THE FIRST KIND WORD.

“Was your lesson difficult?” kindly enquired a young teacher of a ragged, uncouth looking lad of about ten years, who was one of a class which had just finished a recitation,—“was your lesson difficult, my boy?”

The boy thus addressed, raised his large gray eyes with enquiring look, as if to satisfy himself that words, breathed in so sweet a tone, were intended for him; but, as he met his teacher's gentle gaze, they fell, and, dropping his head, he forebore to reply. His teacher perceiving that he felt the rebuke, and deeming it sufficient, said no more, and dismissed the class. This lad, Johnny by name, was the son of poor parents, both of whom were habituated to the use of ardent spirits, and, of course, grossly neglected their children, beating and abusing them, as their excited passions prompted; seldom, and perhaps never fell from their lips a word of kindly interest even, much less of love. Johnny being of a mischievous temperament, was the recipient of unbounded harshness; but to this disposition he owed the privilege of attendance at the village school, whither he was sent to “be out of the way.” This was the first day he had been under the care of the present teacher, whom I will call Miss Almer. Johnny possessed a quick and retentive mind, and, when he chose to apply himself, could stand at the head of his class.

But his half-learned lessons came oftener than his perfect ones, and always brought him a severe reprimand, and often a chastisement, which seemed to have no other effect than to harden and debase him. Growing up under such influences at home and at school, he became a morose and ill-tempered boy, disliked and shunned by his schoolmates, on whom he thought to revenge himself by all the petty annoyances his fertile brain could devise. Such was the lad

when he became a pupil of Miss Almer. She had rebuked him for his first error gently, as was her wont, and trusting to the potency of such reproof, had dismissed him from her mind; but not so easily were the kind words forgotten by the poor boy, to whom so gentle a tone was so rare as to awaken astonishment. It fell among the rude thoughts and feelings of his heart, as a flower among thorns. It was to his ear, that was wont to catch only the harsh tones of unkindness, as a strain of sweet melody after a jarring discord. Oh! why do we so often withhold that which costs so little to give, and yet may prove such a treasure to the receiver? But to the story. Miss Almer lingered at the school-room till all the pupils had left, and was walking alone homeward, when this, to her, trifling event of the day, was brought to her mind, by observing Johnny sitting by the roadside, apparently waiting for her. When she came to him, he rose and offered her a nosegay of violets, saying, "Please, ma'am, will you take these?"

"Certainly, Johnny, they are very sweet, and the finest I have seen this season; I love them dearly, and you, too, for bringing them to me."

She had taken the boy's hand in hers, despite its disgusting appearance, and, as she finished speaking, his eyes were lifted to hers with the same expression as in the morning, and a tear was making a furrow through the dirt that begrimed his face.

"Johnny, what is the matter?" asked his teacher, in surprise.

"What you said," falteringly uttered the boy. "Do you love me?"

"Indeed I do," was Miss Almer's reply. "But something must trouble you. Can I do anything for you?"

"Oh, you *have* done *more* for me than any one else, for nobody ever loved me before: but I thought you did when you didn't scold me for not getting my lesson. But I'm a dreadful boy; you don't know it all."

"Well, tell me all," answered his teacher, touched by the earnestness of his manner. So saying, she led him to a large stone, and bade him sit by her there, and as he unfolded his tale of wrongs done as well as received, she mingled her tears with his, which flowed freely. They sat long, and ere they parted, she had given rest to his eager heart, by promising ever to be his friend.

The next morning, Johnny was missed from his place at school, and at the close of school, Miss Almer called at the rude hut which had been his home, to learn the cause of his absence, and, to her

surprise, found it vacated. Whither the people had gone no one knew.

Many years after this (fifteen, I think,) Miss Almer was visiting far away from this scene of her early labors, and during her visit, attended a meeting for teachers. Remarks were offered and experiences related, by many laborers in the good work of instructing youth, and, at length a gentleman rose and expressed a wish to say a word to the band of teachers, on the power of kindness, and in the course of his remarks, related the story I have given above, closing with these, or nearly these words:—

“I am that lad; these were the *first words of kindness* I remember ever to have had addressed to me. They have been my talisman, my guiding star through life. They have made me what I am, and, God helping me, it shall be the aim of my life to reward the friend of my youth, in the only way in my power, namely, by living so as to spread, by precept and example, the influence of the divine principle of love which actuated her.”

Miss Almer listened to this recital with an agitated heart, for she recognized in the speaker the little Johnny whom she had never forgotten. She sought an interview, and learned his history. How, after leaving his early home, the love of virtue, which she had roused in his bosom, was ever leading him away from his evil courses, and urging him to a higher life.

Need we say to any teacher who may read this, “Go thou and do likewise?” All may not meet with so speedy a reward as did Miss Almer; but let us remember that the time is not yet, and if we labor faithfully, we *may hope* that the guerdon shall yet be ours to find that some poor soul has been rescued from degradation by our endeavors, to shine forever, a star in the Saviour’s Coronet!

A harsh word will kill where a gentle one will make alive.

KIND MANNERS.—A STORY FOR YOUTH.

“Will you lend me your knife to sharpen my peneil, George?” asked little Mary Green of her brother, who was sitting at the opposite side of the table.

George drew the knife from his pocket and pushed it rudely toward her, saying, at the time, “Now don’t cut your fingers off.”

The knife fell upon the floor, and as it was evening, it took Mary some minutes to find it, and her brother made no offer of assistance. He was studying a geography lesson for the next day, and seemed

to be very much engaged with it. At length he closed his book, exclaiming,

"Well, I am glad that lesson is learned."

"And now will you please to show me how to do this sum, before you begin to study again," said Mary, who had been for some time puzzling over a sum in subtraction, which appeared to her very difficult.

"You are big enough to do your own sums, I should think, Miss Mary," was the answer.

"But let me see. What! this simple question. You must be stupid, if you can not do that. However, I suppose I must help you. Give me the pencil."

The sum was soon explained, quite to Mary's satisfaction, and several hints were given her as to those which followed, which prevented her meeting with further difficulty. Her brother did not mean to be unkind. He loved to help her. It was only his manner which seemed harsh and cross. Presently his mother took her sewing and sat down at the table where the children were studying. George wished for the large dictionary which was in the book-case at the farther end of the room, and he took the lamp and went to look for it, leaving his mother and sister to sit in darkness until his return.

"That is impolite, George," said his mother; "there is another lamp upon the mantelpiece which you can light, if you wish to use one."

George made no reply, but instantly replaced the lamp and lighted another. After finding the dictionary, he returned to his seat and hastily blew out the lamp, instead of placing the extinguisher over the flame. The disagreeable smell of the oil filled the room, and his father, who was sitting near, reading the newspaper, looked up and said,

"You are impolite again, my son. Have you not often been told that it is not good manners to blow out a lamp in that way?"

"I can not always think about manners," replied George, rudely.

"And yet they are of great consequence, George. A person, whose intentions are really good, and who desires to be of use to his fellow-beings, may impair his usefulness very much by harsh and unkind manners."

"If we do what is right, father, I should not think it much matter *how* we did it."

"You are mistaken, George. It makes a vast difference in the amount of good we perform. I will tell you of a little instance

which will show the truth of this." I visited this morning a very poor woman in the neighborhood. My means did not enable me to do a great deal for her relief, but for the little which I gave her she appeared deeply grateful. Finding that she had formerly been employed as a washerwoman by a gentleman whose office is near mine, and whom I knew to be wealthy and benevolent, I asked why she did not apply to him for some relief. The tears came in her eyes as she replied, "Indeed, sir, I know the gentleman is very kind, and has helped me before this when things went hard; but, really, I would rather suffer than go to him; he has such a harsh way of speaking to a poor body. A kind word is a good thing, sir; it comforts the troubled heart. A penny from some is worth a dollar from others."

FROM THE SOUTHERN TEACHER.

THE PROFESSION OF TEACHING.

To be qualified for the office of a teacher, is a matter of more consequence than is ordinarily conceded. Nothing is farther from the truth, than the idea that, as a profession, it requires but little experience to succeed in it, or that when an individual has failed as a merchant, minister, or lawyer, he is competent for the school-room. To suppose that because a person can read and write, he is qualified as an instructor, is as correct, as to pronounce him competent to practice medicine, because he happens to be able to tell the difference between Epsom salts and calomel. It is a lamentable fact that the moulding of the minds of the present age, a task in which talent and experience of the highest order should be engaged, is often left to inexperienced and incompetent teachers. If the testimony of reliable men may be taken, quack teachers, as well as quack doctors, abound in every State.

The subject of education is one in which all are interested. It should warmly enlist the attention of parents and legislators. The education of a child commences with its existence. The human mind was given for improvement, and in proportion as it is expanded, we increase its facilities for enjoyment. In its earliest state, the mind is frequently compared to a twig, it either takes a bent that deforms it for time, or receives a direction, that at maturity makes a useful member of society. First impressions are always the most lasting; more time is necessary to eradicate false and pernicious teaching, than to impart correct instruction. In the first

training it is of the utmost consequence that a proper foundation should be laid; indeed the success of after years depends almost entirely upon this. It often happens that the course of the most conscientious teacher, is counteracted by influences entirely beyond his control. His aim is to advance those entrusted to his charge as rapidly as consistent, but indulged at home, or left to their own caprice, his expectations are blighted. In country schools it often happens that the pupils are badly provided with books, or those furnished are of such an infinite variety as to render classification impossible. We do not know what sort of books old Noah amused himself with, teaching his family shut up in the ark during that long spell of rain usually called the deluge, but were it possible to suppose that they were not used to ignite the sacrifice offered up on his emancipation, we could almost imagine that in our course of teaching, some of those had fallen to our lot; we are not able to speak positively, as they were in such a dilapidated state, the title page gone, and the imprint entirely missing. Many parents think that any sort of a book will do for their children, and if the teacher refuses such as they happen to have, often are loud in their complaints against him.

But the books are the least part of the teacher's difficulties. In the promiscuous group that find their way to the school room, the bad as well as the good are gathered. It sometimes happens that difficulties occur, and the teacher is obliged to punish the unruly, but because he did not punish the innocent with the guilty, he is pronounced ———, and this, like the story of something as black as a crow, in the course of a few rehearsals, is magnified to twenty crows. In the list of requirements among other qualifications, the neighborhood wants a man strictly moral, and one that will square his life by the Bible. Alas, for human nature! but little of that charity is meted out to him.

There are other impediments that occur in the profession of teaching that might be named, but time would fail us were we to mention the half. There is one obstacle that presents itself in the way of the advancement of the profession; we must not pass it over. It is that the very men whose duty and interest it should be to elevate the standard, are the first to degrade it. There are persons that teach merely for salary, this obtained, and they have accomplished their purpose. No great advancement can be made in the profession of teaching, until, like others, it is made permanent, and inducements are held out to enlist the services of those engaged for this object alone. To accomplish this it is necessary to establish

Normal Colleges, where those who desire to study teaching as a profession may be regularly educated. The utility of such institutions will form the subject of our next article. SENEZ.

POWER OF SHORT WORDS.

BY PROFESSOR ADDISON ALEXANDER, D. D.

MONOSYLLABICS.

Think not the strength lies in the big round word
 Or that the brief and plain must needs be weak,
 To whom can this be true who once has heard
 The cry for help, the tongue that all men speak,
 When want or woe or fear is in the throat,
 So that each word gasped out is like a shriek
 Pressed from the sore heart, or a strange wild note,
 Sung by some fay or fiend? There is a strength
 Which dies if stretched too far or spun too fine,
 Which has more height than breadth, more depth than length.
 Let but this force of thought and speech be mine,
 And he that will may take the sleek, fat phrase,
 Which glows and burns not, though it gleam and shine—
 Light but not heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts;
 It serves of more than fight or storm to tell,
 The roar of waves that clash on rock-bound coasts,
 The crash of tall trees when the wild winds swell,
 The roar of guns, the groans of men that die
 On blood-stained fields. It has a voice as well
 For them that far off on their sick beds lie;
 For them that weep, for them that mourn the dead;
 For them that laugh and dance and clap the hand;
 To joy's quick step, as well as grief's slow tread,
 The sweet, plain words we learnt at first keep time,
 And though the theme be sad, or gay, or grand,
 With each, with all, these may be made to chime,
 In thought, or speech, or song, in prose or rhyme.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

WANT OF MORAL CULTURE.

A single fact tells volumes upon this subject. Observe a company of boys in the street, companions in the sports and general good times of the age, and see if moral considerations influence them very much. Suppose they start an enterprise of a doubtful character, and one of the number, whose conscience has been better educated than the others, dares opposite it on the ground that *it is wrong*—how many of them will hoot at his scruples, and laugh at him for regarding a higher law! The majority refuse to sympathize with any such moral considerations. The boy who undertakes to press them is told his “mother doesn’t know he is out,” and that he is “tied to her apron strings,” and “he always was a baby, and is afraid of a whipping.” He is held up to ridicule by the company, and ten chances to one if his principles do not succumb to this outward pressure, and he join the proposed iniquity, in violation of his moral convictions. It is not popular with youth to oppose their projects by saying, that “the Bible forbids this or that,” or that “father does not think such conduct is right,” or that “mother told me never to do so.” The great mass of youth hold such pleas in utter contempt, and come down with an avalanche of derision upon him who dares say as much.

Why is this? It is fair to raise this inquiry, and it is important to answer it. Yet, we propose simply to suggest, that it may arise from a lack of *moral* discipline at the fireside and in the school-room. The intellectual faculties receive a higher culture than the moral—a culture that is continued day after day, month after month, and year after year, while the moral and religious sentiments are fostered by only an occasional precept or lesson. It is not a culture that is pursued every day, as the intellect is developed—it is reserved for Sunday and infrequent seasons throughout the week. At least this is so in a large majority of families. In the school-room, it is still worse. Comparatively little attention is paid to the cultivation of the moral qualities in the grammar school. Children are taught that lying, profanity, and kindred vices, are wicked; but so far as direct efforts to discipline the heart are concerned, little or nothing is attempted. Public opinion does not favor very decided efforts in this direction. There is too much fear of sectarianism to tolerate much positive religious instruction in school. So to escape Scylla, they fall into Charybdis. Lest evil result from too much religious knowledge, they conclude to have little or none.

The consequence is, that the companionships of school nullify the moral instructions of home. The boy who has not used profane language before entering school, on account good of the home lesson inculcated, learns to swear from the lips of his comrades, within a few weeks. Boys and girls are moulding teachers of each other, and unless the school-room positively sustains the moral instructions of the fireside, by oft-repeated counsels, and the most persevering endeavors to develop religious sentiments, parents may expect that our modern way of stimulating the mind, to the neglect of the heart, will circumscribe the influence of their Christian instructions. The conscience must be *habitually* trained at home and in school, if we would have boys inquire, is this right? is that wrong? or we would have them treat each other with the best instead of the worst qualities of the heart. It is too generally true, that children, in their intercourse with each other, display the malevolent instead of the benevolent affections. Nothing but moral culture, earnest and persistent, can change this state of things.

FROM THE SOUTHERN TEACHER.

PATIENCE AND PERSEVERANCE.

Patience and perseverance may be styled the cardinal virtues of the school-room. They are as indispensable to the teacher, as the compass to the mariner. An attempt to navigate a vessel richly freighted across the ocean by the uncertain light of the Polar star, would not be less hazardous than the attempt to govern and control pupils without the aid of these virtues.

A watch without a mainspring is of no real utility. Its case may be of the finest gold, the hours accurately marked on the dial, its wheels and pinions of the brightest polish, its holes jeweled, and the pallets ruby, but without this indispensable fixture, it is but a toy. Not unlike the watch thus described, are many engaged in teaching. They have pupils of the highest order of intellect, a convenient and well arranged house, an apparatus and library that would do honor to a college, but yet the school is a failure; parents, pupils, and all are dissatisfied; all are anarchy and confusion. It is asked, why is this? The reason is obvious; patience and perseverance, the motive power is wanting. To talk about a well conducted school without these important aids, is to talk of a watch without a mainspring.

You have been aboard the ocean steamer as she ploughed her way through the briny deep. The sun shone bright, a gentle breeze fan

ned her sails, adding to the velocity that impelled her forward. Here was the merry laugh, and there in yonder group was heard the joyous song. But hark! what means that wild shriek of terror? A flaw of wind has struck the gallant ship, she seems as though she were about to capsize. No, she has righted again and is bounding forward to her destined port. What saved the vessel in her perilous condition? It was the cool, collected conduct of her commander; the sailors looked to him, because he was experienced, and he, too, felt the responsibility of his position—the lives of all depended on him; that thought nerved him to action. How like the scene described have we often seen the school-room. All was gliding smoothly on, the pupils rapidly progressing in their studies, and everything promised unbounded success. Such was the order that prevailed, so thorough and systematic the course of instruction, we could but pronounce it the model school. We have seen this fair picture reversed by the influence of one unruly pupil. How severely was the patience of the teacher tried! Two ways present themselves for the management of the case; the one dismiss, the other subdue him. If he is dismissed, he turns out upon society a reckless character who only thinks of the gratification of the present, and cares but little by what means it is accomplished; he is ruined here and hereafter. If he succeeds in subduing him, he has not only rendered him good service, but he has secured to society a useful member. To accomplish this work requires patience and perseverance to no ordinary degree. Under the judicious management of such a teacher, we have seen the most obstinate and refractory subdued, and in after life become ornaments of society. And on the other hand we have seen those who were comparatively good under the management of the fractious teacher, changed into fractious young men, grow up rowdies, the pest and nuisance of society. That man who has no control over his own temper, is but little better fitted to govern, than a madman—his place is anywhere but the school-room.

Dark clouds will often overshadow the path of the faithful teacher. Often he will feel disposed to abandon his profession, because he cannot see the fruits of his labors. But because he is unable to see this at once, he should not despair. The planter, when he prepares a new field, first cuts down the undergrowth, and then the smaller trees; such as he is unable to remove he deadens, and waits a more favorable opportunity to remove all the obstacles. He then turns his attention to breaking up the soil, and for the first crop trusts much to the native strength of the soil. By patience and perseverance, in the course of a few years, he reaps an abundant reward

for his toil and labor. Suppose that after his seed was planted, he should not cultivate it. What would be the consequence? You answer, little or nothing. The teacher as well as the husbandman plants. He, too, must prepare the soil, and wait for many obstacles, that he cannot eradicate, to correct themselves. Let him not be disheartened, if all is not accomplished at once; but let him remember that after the soil is prepared and the seed sown, it requires time for it to germinate and mature. Nothing is more sure than the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

PUTO.

WHAT KINDNESS DID FOR WILD JIM.

When I was very young, there was a loving eye watching everything that I did. How it brightened when it saw my good actions, and how it wept when I did what was wrong! My mother's gentle ways were ever my example, and her timely words have prevented many a sorrow. "Be kind to each other," she often said; "love will tame wild beasts, hate will make them devour you." Often when she saw my lip curl and my temper rising, she would just say, "act gently," in her loving way, and then the anger vanished. Once, when I had been injured, she heard me scolding my playmate, and asking, in a very violent manner, that he should return the ball he had taken from me. He refused, at which I became more angry, and was just ready to strike him, when my mother slipped up to me and whispered, "Kindness will make him give it up," I was angry no longer, and feeling ashamed, I ran up to him, put my arms around him, and said, "Tom, never mind, if you want the ball, keep it, but forgive me for being so angry." I saw a tear come in his eye as he said, "O, I don't want it, you take it, and mine too; I did so wrong in keeping it."

Since then I have very often seen kindness do wonders—seen it do what no anger or force could ever do. Let me tell you what it did for Wild Jim.

Some years ago I entered a Sabbath school, where I had the week before taken a class. As I came into the room, the superintendent rang his bell and said, "Children, I am about to perform a very painful duty. I am about to dismiss a boy from the school, because I fear he is receiving no good himself, and is doing much injury by his bad behavior to others."

There was breathless silence in the school, and every eye was fixed on the superintendent. By his side stood a wicked-looking boy. He stared at the scholars, and laughed, for he knew the superintendent's remarks referred to himself. His hair was cut close to his head, and he kept making faces and bowing to those nearest him. A boy more entirely indifferent as his being disgraced I never saw.

"This is the boy," continued the superintendent. "I am sorry for him, but he must leave."

"Jis so—that's the talk," said the boy, so that all might hear him.

The superintendent being thus interrupted, had the boy removed into a side room. He then told the school that this bad boy had been turned away twice before, and that he had taken him back at the earnest solicitation of his mother, who was a widow, but that on the previous Sunday he had sworn at his teacher in the school, and that when in the Church he had mocked the minister and disturbed the whole congregation. So the superintendent had now come to the conclusion that the boy must leave the school forever, as his example was injuring some of the other boys. We all then engaged in prayer for the boy, who went by the name of "Wild Jim." Every little child and teacher was grieved for the boy. For my own part I could not bear to see him thus given up, so I went to the superintendent, told him how I felt, and begged him to let the boy come into my class.

"O, no," he said, "I know how you feel, but you can do nothing with that boy."

"Will you let me try?" I asked.

"It would not do," he replied; "he would insult you to your face; you have never seen him before; if you knew him as I do, you certainly would not make such a request."

"But his widowed mother," I urged; "it may break her heart. This is her only son, and if he is cast off, he is lost forever."

After much talking, the superintendent said that if I insisted upon it, I might have the boy, but "He would not take any responsibility; it must rest upon me."

I did insist, and went for him at once into the room where he had been put. As I entered, he threw a book at me. I did not notice that, but went up to him and said, "Jim, I have persuaded the superintendent to let you come into my class;" and I took his hand gently and led him out of the room to my other boys. There he behaved most shamefully, and nothing I could say seemed to have

any effect. He ran a pin into one boy, tore the coat of another, and knocked the book out of the hand of a third. I let him remain, however, till the children commenced to go from the school into the church. Then, by force, I held him to his seat till all had left the room. I then took him by the collar, led him around the room, fastened all the doors, put the keys in my pocket, and let him loose, took my book and sat by the stove, and he commenced to race around the room as fast as he could run. When weary of this, he came and stood on his head just in front of me till he was black in the face. He continued to hammer on the desks and eat up all kinds of antics till about two o'clock in the afternoon. He then came up to me and said :

“I want my dinner.”

I made no reply.

“I tell you,” said he, “I want my dinner, and I’m going to have it.”

I still made no reply, and he went off again.

Soon after this he sat down, very sulky, but I said not a word to him. About four in the afternoon he had become quite sobered down, and as it was getting cold, he came and sat within a few feet of me, and looked at me through his fingers.

I saw him, and beckoned him to come to me.

“Shan’t come near you,” he said.

“O, yes, you will, Jim,” I replied ; “come here and sit on my knee.” He looked astonished, and came slowly up to me, and I took him on my knee and said, “Jim, do you know what I have kept you here all day for?”

“Yes,” he replied ; “for awkwardness.”

“No, Jim,” I said, “that was not the reason. I kept you here because I loved you. When I came into the school this morning, I had never seen you before, but I felt grieved for you, because of your disgrace. I loved you, and I went to the superintendent and begged him to let me have you. I told him that you would yet be one of the best boys in the school. Did I tell the truth, Jim?”

The poor boy threw his arms around me, and sobbed aloud for some minutes. As soon as he was able, he said to me, “Yes, I will make what you said true.” And he kept his promise. From that day forward no fault could be found with Wild Jim. Often he thanked me for what I had done. He became a new boy, a comfort to his widowed mother, and an example worthy of imitation to all his companions. Wild Jim—no, let us call him Gentle Jim, for that is a more appropriate name now—is still living, a proof of how much good a kind word can do.

STANDARD OF MORAL CHARACTER IN TEACHERS.

BY MISS MARTHA ANDERSON, OF ORANGE CO.

(Premium Essay.)

So God created man in his own image. In the image of God created he him.—In the image of God in knowledge, righteousness, and holiness.—And the Lord God planted a garden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. And God said, behold, I have given you every herb which is upon the face of the whole earth, and every tree. To you it shall be for meat. And the Lord God said, it is not good that the man should be alone. I will make him an help-meet for him. This help-meet Adam called woman. And God said unto them, be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over *every thing* that moveth upon the earth. Behold the happiness of man, bearing the image of God, holding converse with his maker, blessed also with the solace of human society, fed by the voluntary productions of the earth, his vocation, the dressing of the garden, whilst he held dominion over all inferior creatures. Enenviable condition! which he retained by obedience to the command. "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Adam now stands as the representative of future generations. Obedience is the condition of life and happiness for himself and them. The Creator here left him to the freedom of his own will, to choose between good and evil, life and death. He yielded to temptation and chose the evil; thus losing the divine image, forfeiting life, and entailing death upon himself, and upon his posterity. For all mankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression. Alas! how changed. We now see him fleeing from the presence of his maker, and declaring himself afraid of the great Author of all his benefits. We also find him driven from the garden of paradise, and forced to till the ground, and to eat his bread in the sweat of his face.

Man's nature is now wholly depraved, carnal, sensual, devilish. Evidence of this is seen in Adam's first born, whom we find a murderer. In the wickedness of the sons of men, which induced the Creator to destroy them from the face of the earth by the deluge.

In the cry that went up from the cities of Sodom and Gomorrah, calling down vengeance from heaven to destroy them for their very grievous sin. And if we continue to trace the many and various judgments that have been visited upon the earth up to the present day, and remember that they are but just retribution, we may readily conclude that every imagination of the thoughts of the heart is only evil continually. But is there no escaping this depravity? No reprieve from its consequent penalty. By no device of man, but by a Mediator, there is. The Creator condescended to promise this to Adam immediately after the fall. The seed of the woman shall bruise the serpent's head.

The promise was renewed from time to time till the Mediator, himself, appeared. It was renewed to Noah after the flood. And behold, I establish my covenant with you, and with your seed after you. It was likewise renewed to Abraham at the destruction of the cities of the plain. Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. It may be useful to inquire why great and special promises were made to these particular individuals. Noah was a just man and perfect in his generation, and Noah walked with God. For thee have I seen righteous before me in this generation.

It is said of Abraham. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. They were favored then for their righteous walk, their justice, their faithful teachings and commands, and their constant example of godliness to those within the sphere of their influence.

It then follows that, in order to attain in any degree our lost favor and happiness, we must be taught to do justice and judgment, not only taught, but commanded, and that by faithful and judicious teachers. And this teaching properly begins with children. I know him that he will command his children after him. It is elsewhere enjoined. Train up a child in the way he should go, and when he is old, he will not depart from it. It is said again of the commandments, the statutes and the judgments, which the Lord God commanded to teach. And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee. Ye shall diligent-

ly keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee, lest the anger of the Lord thy God be kindled against thee and destroy thee from the face of the earth. This work of teaching them must be done diligently, faithfully, perseveringly. And the question may arise, has it been thus done? An answer may be found by noticing a few instances.

In the case of Eli, why were his sons slain, the Ark of the Lord taken, and the iniquity of his house not purged? And the Lord said to Samuel, behold, I will do a thing in Israel at which both the ears of them that hear it shall tingle. In that day will I perform against Eli all things which I have spoken concerning his house. When I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he *knoweth*; because his sons made themselves vile, and he restrained them not. Therefore have I sworn to the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice, nor offering forever.

And of Israel, now for a long season hath Israel been without the true God, and without a teaching priest, and without law. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city; for God did vex them with all adversity. Again, they have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat and with bitter destruction. So we find many sore judgments sent upon the tribes of Israel for their non-observance of these commands.

"There is no command in the christian decalogue more forcibly enjoined than the observance of the Sabbath." "The Jewish nation, not once only, but often, was made to feel the rod of God's anger in consequence of their forgetfulness of this holy day." Then I contended with the nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the sabbath day? Did not our fathers thus, and did not God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath. Thus saith the Lord, take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses; neither do ye any work, but hallow the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made

their neck stiff, that they might not hear and receive instruction. Then will I kindle a fire in the gates of Jerusalem, and it shall devour the palaces thereof, and it shall not be quenched.

Surely these Israelites often failed in diligence to teach, and in teachers in whose hearts were these statutes. But not the Jewish nation only has been frequently and terribly scourged. In the general history of the world we find kingdoms overturned and cities laid waste, countries visited by famine, pestilence and sword.

Our own land once possessed a government which we were accustomed to look upon as righteous. A government formed by men seeking freedom and liberty of conscience, and sealed by the blood of our fathers. In this government we gloried, as being better adapted to the promotion of our interests, temporal and spiritual, than that of any other nation. Providence seemed to smile upon it, and we were happy. But our lawgivers have become corrupt. Party spirit, strifes and contentions arise, men canvass our counties, pouring out the intoxicating draught, with which to buy seats in our legislative assemblies. Fraud is practiced at our polls, and here, where sober thinking and honesty of purpose would seem indispensable, are not unusually witnessed scenes of riot, drunkenness and profanity. By degrees the people have, measurably, lost confidence in our counsellors, who are pointed at in derision by the nation, charged with deceit, falsehood and robbery; and the government is styled "The rotten concern at Washington."

Whence is the source of this evil? Parent, did you diligently command your children and household in the right way? Did you teach your son the value of truth and honesty? Did you teach him to avoid the cup of poison, and to look not upon the wine when it is red. Did you enforce the command, Thou shalt not take the name of the Lord thy God in vain, also, to remember the sabbath day to keep it holy? Verily, no. Train up a child in the way he should go, and when he is old, he will not depart from it.

Allusion has been made to the corruptions of the government, which we are not prepared properly to expose, but we are all experiencing the consequences. The fate-recording pen is dipped, "In fratricidal, crimsoned flow," by this "strife and hate, and blinded counsels, and the blighting sway, of demagogues accursed." Our once loved Union is hopelessly sundered. We see

"War's fierce tread upon our land,
Severing once a kindred band;
Child and father ranged in strife,
Brother seeking brother's life."

It is unnecessary to recite the scenes of war, or tell the devastation and ruin, that follow its footsteps. They are before us, and we are obliged to conclude that these calamities are upon us, because of our grievous sins originating, doubtless, to a very great extent, from want of diligence in teaching.

The parent gives the first lessons of instruction, and possibly before he is aware of it. Notice the first dawns of the infant mind, how he watches every motion and gesture of the parent, and how he is delighted when he can imitate them. The voice, the language, the principles are constantly noticed, studied and copied until they are his own, and the impressions now made upon his mind, are the most lasting, the most difficult to erase. Tell the child his father is in error, and he cannot comprehend you. He thinks you mocking or jesting, he will not believe you. How blighting the tendency, when he arrives at an age in which his own reason convinces him of the fact. But it is common and necessary that the child pass soon into the hands of other teachers, those of the schools.

The great mass of children receive their education in the common district schools, and an important question is, what should be the standard of moral character in teachers of these and all other schools? As before said, the work is arduous, requiring a self-denying perseverance. The most weighty consequences and responsibilities rest upon it, even the glory of the Creator and the winning back, through the Mediator, that favor lost in the fall.

In selecting teachers, the salary is sometimes made the test, leaving principles out of view. We will engage him, he is cheaper than any one else. We may conclude that this cheap teacher is either a philanthropist or a prodigal, prodigal of time and talents. If a philanthropist, it is well. He lives for others. He will do his utmost to advance and elevate those committed to his care, for a mere subsistence. We would recommend him to those districts which can afford but a small amount for education. These, however according to his principles, he will seek out. But he most probably sets but little value on his time and attainments. If so, will he value the time and improvement of your children more? See to it. Perhaps you are paying an incalculable price, while your children are learning all the vulgarity and trickery of the miscellaneous group, with which they are associated.

It is said of another, he is called lazy, but he is a good fellow for all. He is a scholar, is our neighbor, and has a family to support. We will give him the school. He is sometimes a little late, consumes time talking to persons he chances to meet by the way, some-

times spends two hours' recess in company at the nearest store or shop. But on the whole he will do. Where are your children during those hours of their instructor's absence? For, in country schools, children are necessarily from under the eye of their parents during the greater part of the day. Where is that son whom you would be shocked to hear utter a falsehood, or indulge in profanity? Where is that daughter whom you have cherished with so much tenderness and solicitude, and whom you would screen from the very sight or knowledge of the vulgar and obscene practices too often found where all classes are necessarily associated? May they not now be mingling in these very scenes, which you would fain have them shun as the poison of an adder? And if those are wanting, their hearts are prone to mischief, and they can invent it for themselves, and this they will do, more or less, when left without restraint.

If, then, you have labored with all care to instil into the mind of your child principles of virtue and holiness, will you place over him, as your substitute, one who will counteract all your efforts by his listlessness and inactivity?

In a certain community the same individual taught for years in succession; his employers said of him: "he is an excellent teacher but he will take his speers." It is seldom the case, however, that he comes to school drunk, or is unfit for business on school-days.

It might be surmised that a community that would engage such a man to take charge of the mental culture of their youth are not themselves decidedly opposed to "speers."

Will their children be influenced in nowise by his example? We are not sufficiently awake to the influence of example upon children and youth. As the opening mind of the infant drinks in every motion of the parent it loves, so the child of more years is ever ready to catch the manners of his mental guide. Is he precise and reserved? those under his training will exhibit corresponding manners. Is he gay and ostentatious? the pupil will soon appear so too. He is also ever ready to detect the faults of his teacher and to take advantage of his remissness. Should his preceptor indulge in drinking, in profanity, or other gross vices, or permit them to be practised in his jurisdiction, how hateful the consequences. And have not many fond hopes been wrecked for want of due restraint here.

The teacher is responsible, in a great degree, for the carving, as it were, of the moral likeness of those committed to his charge, since to him is entrusted the training of the mind, the direction of the thoughts, and the restraining of the will.

This question of Moral Character in Teachers is of vital importance, particularly at the present time. We have engaged in the existing contest with a determination to be free, and we accustom ourselves to look forward to the day when we shall be a great people. The elements of this future greatness, with the Law and the Testimony in hand, are our children. Where, but among them, are we to look for the literary characters? the godly men, that will be called for to guide the helm of church and state?

Think not that when northern usurpers, and hordes of modern vandals shall have ceased to pour out our blood, and devastate our lands, and the Nations shall have acknowledged us One among—nay, shall we not say, when the Almighty has judged us for our iniquities, to prove us, whether we will humble ourselves, as individuals, and as a nation, and bow before him as our Sovereign. If He yet give us peace, and deliverance from the Power sworn to Subjugate, or Exterminate us, we will still find that the evils of war have not passed away.

We have appalling accounts of Moral degradation, of irreligion in our armies. Our soldiers, many of them, will not return to us the same virtue-loving characters we were wont to consider them, but, contaminated by the degrading tendency of camp life, they in turn will influence, more or less, the circle in which they move; for it is impossible to associate with our fellow beings without exerting an influence upon them for good or for evil. A man's character is as an atmosphere around him, and we cannot come within the limits of that atmosphere without imbibing it. This is proven by constant experience.

If we approach the presence of one whom we respect and reverence as a superior, our feelings are very different from those of which we are sensible when in company with one whom we feel is our equal or inferior. In each case an influence, for the time at least, is exerted. Society then will be affected by the pollutions of these men, and the chief hope of counteracting the withering influence, is in timely and faithfully pointing out the right way to the youth not yet estranged, and enjoining upon them to walk therein.

If then, the well-being of society, the permanence of nations, the interests of the soul, depend so much upon those to whom is committed the guidance of our youth; what manner of persons ought they to be?—Should they not have the commandments and the judgements which the Lord God commanded to teach, bound for a sign upon the hand, and as frontlets between their eyes? We quote the following as supporting what we have said:

"There is an influence abroad in our land, felt most powerfully in all the history of the past, and destined to control, in a great measure, our prospects as a nation, as it will seriously affect the characters and conditions of our children and our children's children.—It is the influence of those who have the training of the youth of our country.

"Let us compare two men engaged in the high vocation of teaching: one is what we call a strictly pious man, ever exhibiting a spirit of meekness, humility and forbearance, continually holding up before his students and impressing upon their minds the importance of acquiring a knowledge of heavenly science as the only sure basis upon which a thorough education can be founded. The other makes no pretensions to religion in a visible way—he teaches day after day without invoking the presence and blessing of Almighty God upon his labors—he gives instruction merely for temporal benefit. His students fear him on account of the corporal punishment he is accustomed to inflict, and do not feel that reverence due to him who is possessed of a meek and gentle spirit which none but those regenerated in heart possess.

"The great question with many, and often with parents, concerns mainly the system of study, and the intellectual qualifications of teachers; but it is obvious to all, upon a moment's reflection, that thorough scholarship, if this were all, is better secured by some methods of discipline than others, while even its attainment is but subservient to a higher end. An institution which familiarizes the mind with Greek roots, but leaves youthful riot unchecked—which sharpens the intellect on mathematical theorems and problems, but fails to restrain the licence of dissolute habits, will be apt to prove an equivocal blessing if not a positive curse."

Should not all parents make the moral character of an instructor the first and most important inquiry?

Once more we ask: What should be the standard of moral character in teachers? We answer, Religion—the religion of the Bible. Religion is morality, but Morality is not religion.

POLITENESS.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed if St. Paul had said that he, himself, had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the

infidel. And as this infidel is not an exception, it may be well to show some few of the advantages of being polite :

1. *We conform to the Scriptures.* If St. Paul taught politeness by his examples, so did he in his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness, viz: forgetfulness of self. In another place he says, "Be courteous"—in other words, be polite.

2. *We make friends.* Nothing so wins upon strangers as true politeness. A little attention, shown in a stage, or in the cars, or at a public table, costs us very little. But what an effect it has upon the persons to whom the attention is shown. The pleased look, the gratified smile, shows us we have gained a friend.

3. *We increase our usefulness.* One reason why ministers and good christian people have no more influence, is on account of their sour face and forbidding countenance. They look as if they said, Keep away from me. But if they allow the vulgar to approach within reach of their majestic presence, there is a pompous manner or way they have, which prevents the hearts of others going out to them, and thus influence over such people is lost.

4. *It gives success.* Let any man who has goods to sell, or office to attain, be kind and polite; no sham like that put on by the politicians, and his goods are sold and his office reached, ten times sooner than the man who looks mad and cuts you up as he cuts off his calicoes and cloths.

Politeness, of all things earthly, costs the least. But its power, it is not saying too much, is tremendous. As Sidney Smith said of Daniel Webster, "He was a steam engine in trowsers," so we say of the really genuine polite man, he, too, is a steam engine—his power in his particular sphere is wonderful. He, other things being anything like equal, will accomplish good in the world.

TRUE MERIT.

She hides the modest leaves between,
 She loves untrodden roads;
 Her richest treasures are not seen
 By any eye but God's.

Accept the lesson. Look not for
 Reward; from out thee chase
 All selfish ends, and ask no more
 Than to fulfil thy place.

Resident Editor's Department.

ROBBING A FREE-SCHOOL FUND.—We copy from the *Richmond Dispatch*, the following paragraph, which shows that the depredations of our enemies extend even to the property set apart for the education of our children :

“ A wealthy gentleman, residing in Nansemond, left a valuable portion of his estate, consisting chiefly of negroes, to be appropriated to the Free-School fund of that county. Upon the arrival of the Yankee army at Suffolk, its miserable hirelings immediately commenced to alienate the slaves of the surrounding country from their hitherto happy and contented condition. Among them were the negroes given to this fund, and each and every one of them was run off, and they are now reaping the reward of their misplaced confidence in the camps and entrenchments of their ‘ deliverers.’ ”

We have reason to be thankful that the schools in so large a portion of our State can still be kept in operation, while we should sympathize with these counties that are under the power of the enemy, and in which the school houses probably remain closed

We have been pained too to learn that the courts of some of our counties have thought that the children can do without instruction, while the war lasts and have therefore levied no tax for the support of schools. This, however, is not the case in many counties; for so far as we know, the usual amount is still appropriated to that purpose, in nearly all the counties. The State too continues to distribute the proceeds of the literary fund, and there is no good reason why the common schools should not accomplish a vast amount of good, wherever the enemy is not actually present, provided the ladies will supply the deficiency in teachers, caused by all the young men being in the army.

Every one who feels an interest in the future prosperity of our country should do every thing in his power to advance the cause of education, as a means of perpetuating that independence which we are now striving to secure.

PREMIUM ESSAYS.—As we had most of the matter, for this number of the Journal, in type, before these essays were fully ready for publication, we can not find room for more than one of them this month. We hope every teacher will read this one with care, and we will insert one or two of the others in the number for August.

CIRCULAR.—We publish, on the next page, a circular from the General Superintendent of common Schools, to which we call the special attention of the chairmen.

OFFICE OF SUPERINTENDENT OF COMMON SCHOOLS }
OF NORTH CAROLINA, July, 25th, 1862. }

To the Chairmen of the Boards of Superintendents of Common Schools for the several Counties of the State.

Gentlemen:—At the last meeting of the Literary Board I was directed to request you to ascertain and report to me, by September next, the probable amount due from the School Fund in your respective Counties, and the amount you have in hand to meet those liabilities.

You will, therefore, endeavor to ascertain, by the first or middle of September, the whole amount due to teachers and others at that time, and what will be due by the last of the year, to Schools in operation, and for other expenses connected with the Common School System: in short, you will make out an estimate of the amount it would require in your respective Counties to make the School System even with the world. To this statement you will add another showing the whole amount of School Funds in the hands of each of you, and due to you—and send in your report of these matters to me as early in September as you can.

It is the ardent desire of the Literary Board that our Common School System should be kept up—but if unlooked-for accidents should cause its suspension, it is important that it should not be stopped until its affairs can all be honorably wound up.

At no time was there ever more need for such a system; and it is to be hoped that our legislators will take those wise views of this subject which characterized the statesmen of the first Revolution, and forbear to take a step which will make us dependent for books and teachers, in the future, on our present, insolent and malignant enemies, and give a new argument to those who falsely decry the civilization of the Confederate States. Under God, our Common School System has done much to infuse that life, intelligence and public spirit into the masses of the people so prominently conspicuous in the present illustrious position of our glorious State; and we should surely be driven to a more desperate position than any our Yankee enemies can force upon us before we sacrifice an Institution which has shown itself to be, under Providence, a fountain of strength and honor to North Carolina, and of prosperity and happiness to her people.

But whatever may happen, our system must maintain its integrity to the last.

With much respect, I am your friend,

G. H. WILEY,
Superintendent for the State.

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THE CLAIMS OF ORTHOGRAPHY AND ORTHOEPEY.

BY MISS DELILAH J. FLEMING, OF GRANVILLE CO.

(*Premium Essay.*)

Well, may we select the above, as the caption of a few remarks; nor could there be found a more appropriate subject where the extension of the cause of education is one's aim and desire. It is a subject which has not already received such universal attention, that it has become exhausted, but on the contrary the grossest neglect has been its portion. Yes, a theme which is worthy the profoundest meditation of the best writers, in order that they might be enabled to put forth its merits to an ignorant world, has, I repeat, received the grossest negligence. But it is quite time that they should awake from their lethargy, that they should feel a sense of their responsibility, a sense of what they ought to consider an imperative duty which must necessarily be discharged.

The troubles of a once peaceful, prosperous and happy republic, perhaps the most happy in existence, now, alas! involved in the most horrid of all things imaginable, a *civil war*, should not cause the laborers in the cause of education, and especially those, particularly entrusted with the training of the youthful mind, to forget that, upon the youths of the present age, rests the responsibility of a future government. How important then that the talents of every one should be enlisted in their behalf; though it requires a strenuous effort to direct our thoughts and attentions, from the calamities of a distracted and utterly ruined nation, our bright, sunny south, whose soil has already been polluted by the footsteps of the merciless invader, yet the primary branches of education should no longer be treated with the extreme injustice, with which they have hitherto been.

It has previously, at least during the space of the last few years, seemed to be the desire of the teachers to advance their pupils in the most hurried manner possible, from one course of study to another, while Orthography, the most important, and without which it is very evident that nothing can be learned perfectly, has been looked upon with contempt and scorn by both teacher and pupil.

Now this is certainly a fault which needs amending. If we have time to teach at all, it can be clearly proven, that we have time to teach correctly those studies which are useful during life, consequently ample time should be devoted to each one separately; in short, "young America" should dispense with this hasty manner of doing everything.

It is an erroneous idea, in many teachers and other young persons, to suppose, for an instant, that the mere skimming over the surface of any work, without penetrating deep into every sentence and paragraph, in order to thoroughly understand it, to discover the real signification of the author, will ultimately result in the acquisition of any sound or perfect knowledge; and without a knowledge of Orthography and Orthoepey, and we may justly add a knowledge of all the primary branches of education, which must necessarily be obtained in youth, while the mind is pliant and fresh, and capable of receiving readily, new and lasting impressions, or it is forever lost, this deep searching, albeit, it be performed in the most assiduous manner possible, will not, *can not* result in the real benefit to the seeker which it otherwise would, provided, what a great many consider the inferior studies, had received the attention which they justly deserved.

It does not matter how limitless, how extensive one's education is, they may be well versed in Mathematics, may be learned historians, multitudes may hang upon their lips in breathless admiration of the chaste, eloquent and beautiful language, which flows spontaneously, apparently without a single effort, as the gentle streamlet, as it were, in her exuberant happiness, glides peacefully through the valley, yet, by a mere casual glance over their writings, we may detect mistakes in spelling and punctuation, that man's education is far from reaching the standard of perfection, nor with the most diligent study *now* can he make it attain to that end, because originally the rudiments were neglected, a fault, which it is not in the power of time, nor age to wholly remedy. No, the opportunity has escaped, and he can not thoroughly make amends, he can not now, harassed by the perplexing cares and troubles common to man, acquire that which should have been indelibly impressed on the page of memory,

It must be remembered, however, that these marks are not to be taken as sure guides for pausing. The character of the composition and meaning of the author must determine the places and lengths of the pauses. Thoroughly understand the sentiments expressed in the piece which you are to read, and you will generally be able to correctly observe the pauses.

4. OF CADENCE. This respects the fall of voice at the close of sentences. The period, interrogatory and exclamatory points mark the close of sentences. The voice should take the descending slide, that is, fall, at the end of every sentence except in the following cases: first, where the last word in the sentence is emphatic—which is not frequently the case; second, where a direct question is asked, that is, one which admits of the answer yes or no. In these two cases, the voice takes the ascending slide.

Either slide of the voice should always be performed gradually and naturally. Affectation should be carefully avoided.

Some have acquired a habit of reading without any regard to cadence, or pauses either, at the close of sentences. This kind of agglomerated reading is like mixing the different dishes together before eating. Cadence must be duly observed, and a sufficient pause allowed at the close of each sentence for the perceptive powers to surely grasp the idea expressed.

Different kinds of composition will demand different styles of reading, yet the same general principles apply to all. Anything which is serious, should be read more slowly and with a solemn composure of mind. The Bible should always be read with a firm and serious frame of mind. Pieces which are lively may be read more rapidly, and with a corresponding composure of mind.

In reading poetry, the same principles apply as in prose. Care should be taken not to emphasize, regularly, upon the rhyming words. They should receive a little swell of voice, yet they should not receive it to the entire exclusion of other words. The pauses must be carefully observed, so that the meaning may be made plain.

The foregoing principles may be summed up in the following rules:—

1. Let your pronunciation be clear and full, sounding out each syllable distinctly, placing a fuller stress upon the accented syllable.

Care should be taken that short words, such as *her, him, them, the, &c.*, be but partly pronounced.

2. Read as you would talk; that is, let your utterance be the same as if you were talking the sentiments to a friend.

3. In order to read well, understand what you read.

4. Mark important words by a fuller, yet gentle, stress of voice.

5. Determine the places and lengths of pauses from the meaning of the sentiments to be conveyed.

Sound judgment and much practice are necessary in order to correctly observe the pauses.

6. The voice should have the ascending slide in reading direct questions, or where an important word ends the sentence. In other cases, it should have the descending slide. Answers to questions should always be read with the descending slide.

9. Observe the same general principles in reading poetry, that you do in reading prose.

The above are but general rules. The particular mode of applying them with success can only be learned by much practicing. Principles and directions are useful, yet they can not take the place of rigid drilling. Nothing but much judicious practicing can render us expert in anything.

A BENEFACTOR.

A traveler was passing through Bilston, in Staffordshire, a year or two since, and observed the shops closed as generally as on a Sabbath. Presently a funeral came by, which was attended by the clergy, and other ministers of religion, the magistrates, and many of the respectable inhabitants of the town. Who could be the distinguished person to whose memory such tokens of public respect were paid? It was John Etheredge, an unmarried man of eighty-four years of age, who had recently died in the same house in which he had lived from his birth. He kept a little shop in which he sold various small articles of ironmongery, toys for children, marbles and other petty matters, and also Bibles and religious tracts and books. He expended nine or ten shillings a week upon himself, and devoted all the rest of his profits to works of piety and humanity. Among other ways of doing good, he used to go out a little before church-time, and if he saw a man loitering about the street, would get into conversation with him and take him to church, and having found him a seat would set out to seek for other loiterers. Thus lived John Etheredge, to whom these honors were shown. A monument to his memory is erected by public subscription, or is about to be, in the churchyard of the town.

How much good might be done by one man, whose heart is set upon doing it, and how he is honored.

during the free happy period of childhood; those golden opportunities, for which he would cheerfully exchange worlds, were they in his possession to reclaim, are numbered with the past—they elude his would-be willing grasp, and he can never recall them, save with the mind's eye; but with *memory* that momentous and blessed faculty at his aid and command, he can, 'oh! glorious thought, upon the pinions of retrospection, retrace his steps, again to the halcyon days of boyhood, when care was a stranger, who was never permitted to cross the threshold of his bosom, he can in imagination traverse again the rugged hillside of life, until he reaches the present, and finds himself, instead of the free, happy child, the man with his allotted portion of the bitterness, turmoils and contentions, incident to every descendant of Adam.

But I have deviated from my subject, let me resume the thread of my unworthy observations, hoping that a passing glance, if no more, will be bestowed upon them. Then we may wisely conclude, after discussing the point thus far, that English Orthography and Orthoepey are two equally important studies, aye, they are particularly useful, indispensably necessary in the thorough completion of an educational course, yet the latter is generally as much, and doubtless oftentimes, more neglected than the former, although possessing nearly the same claims. But we may very appropriately repeat again, what has been previously written, but which is well worthy a rehearsal here, that it certainly reflects no immense amount of "credit on the student, who has passed through an academical or collegiate course," but who is not capable of getting fairly through a page of English reading, without being guilty of mistakes in pronunciation, and who is not able to write a simple composition minus of blunders in spelling and grammatical construction. Truly may we agree, also with a contemporary, "that overleaping the primary branches, is the bane of our National Education," the fundamental principles deemed entirely too inferior to engross the superior attention of the rising generation, are passed over—the great superstructure is built without a proper basis. But permit me in my imperfect and feeble manner to exhort you, both people and teachers, that instead of encouraging the continuation of this error, which is rapidly growing, in short, instead of laboring as a large number of you have heretofore done, to perpetuate it, to furnish it with a real *terra firma*, that you gird on your armor of defence and rush, dauntless of opposition, *earnestly* and bravely to the rescue, with the inflexible determination never to relax your combined efforts and energies until you have established a faultless system of education.

Fellow-teachers, we have it in our power—*we*, under whose authority the youths of the present age are placed—*we*, to whose care is entrusted the developing of the tender mind—*we*, if no others, are competent to the task. Let us not waver in the accomplishing of so great a purpose, and eventually our efforts will be crowned with the most brilliant success achievable.

I can positively aver by *sad, bitter* experience, that your reward, aside from your pecuniary remuneration, which is very often a mere pittance, is small, alarmingly small, yet the assurance of this fact, *indelibly* impressed on the mind, unpleasant and discouraging as it is, to the warm, loving, yearning heart, does not justify you, since you have chosen the vocation which you have—since you have, of all others, selected the thorny and toilsome path of the self-sacrificing teacher, as the one in which to continue your journey through life, I say a sensible knowledge of this fact does not, in the sight of a righteous God, justify you, in lessening your efforts, to advance those tender buds, which are placed in your charge, in a manner which you can not honestly pronounce to be deficient, after witnessing in the man the detrimental effects, of a persistence in an opposite course on the child. It is universally known and asserted by every one, in whose bosom you can touch a sympathetic chord, that the lot of the teacher is a hard one; your toil is thoughtless, the sacrifices you make of feeling, health and pleasure, do not obtain that justice which they merit, your purest and best motives are unappreciated, and the sleepless hours you pass in devising plans by which you can promote the interest of some wayward, refractory, self-willed pupil, never receive a thought from those, who, having paid their share of the dividend, seem to think that they have done all which is required of them; even a knowledge of this, though it wring your heart with anguish, should not tend to diminish your desire, for the thorough progress of the helpless offspring under your control. Ah! what a poor equivalent, what poor encouragement, to the care-worn teacher, for all the toils and privations which she uncomplainingly endures.

Then, teachers, to whom alone the literary world will be indebted for this reformation, should it ever be effected, go to work zealously to accomplish that purpose. The power is in your hands, and you have delayed too long already, be no longer idle, until the primary branches shall supersede all others, in the obtaining of an education, then when this is the case, the “ornamental superstructure” will have a *sure*, firm basis upon which to be erected.

Never again, while you can wield such power as is now under your

Then, brother teachers, let us press forward with earnestness and zeal in the cause which we have undertaken, and though at times pupils are unkind, parents ungrateful, and the sun seems to shine everywhere but on our own cold forehead, still let us cherish the ideal of a higher and holier life, believing that when at last we lay down these weary bodies, our ideal life will become an unending reality.

THE ART OF READING THE ENGLISH LANGUAGE.

BY J. J. HOYLE, OF CLEVELAND CO.

(*Premium Essay*)

The object of reading is two-fold : viz., to acquire information, or to communicate it to others. The principles involved in either object are the same ; for the ultimate end is the same, namely, to discover the meaning of the thing read. No one can read well, unless he understands what he reads ; for he need not expect that his hearers can understand it, if he does not discover its meaning himself as he reads it. He who is blindfolded himself, would succeed but poorly in leading others through a garden, in order to point out its attractions. Good reading consists not alone in repeating the words with ease and freedom, but, more specially, in so repeating them as to make plain the meaning of the author read.

In order to understand what we read, we must know the definition and application of each word we read. To this end, we should always keep a standard dictionary by us, and at once refer to it, when we come to a word whose definition we do not know. Due consideration must be given to figurative expressions and figurative application of words.

We will now discuss, in order, the fundamental principles upon which the art of reading is based.

1. OF PRONUNCIATION. This is the first step in reading ; and the most important one, since, without correct pronunciation, no one can become even a tolerable reader. In pronouncing words, every syllable must be distinctly audible, and the entire word brought out full. While each syllable must be distinctly uttered, the accented syllable, or syllables, must be pronounced with a greater stress of voice. Words must neither be cut short, by the partial pronunciation of some syllables, nor drolled out, by dwelling too long on certain syllables ; but they should come out like newly coined money, bright and replete.

We frequently find it difficult, and with some impossible, to pronounce certain words; such as abominable, inimical, practicably, holily, &c. This difficulty arises, because some of the organs of speech do not act. Yet, such inactive organs may be brought into an active condition by frequent effort. We should practice much in pronouncing words, which we find it difficult to utter. In often pronouncing such words, we exercise the inactive organs, and thereby bring out their powers, and make them obedient to the will.

2. OF UTTERANCE. We should avoid reading either too fast or too slow; but always allow sufficient time in uttering the successive words, that each word may have its due weight. While all the words should be uttered full and plain, important words should receive an additional stress of voice.

The voice should always be natural; it should always assume the same tone as if you were talking to a friend; yet it should have an easy flow. In order to insure an easy and natural flow of voice, the eye should be kept a little before the words being pronounced, that we may see what is coming next.

3. OF PAUSES. A pause denotes an entire cessation of the voice in order to rest it, and, also, to mark the connection of the different clauses. Pauses serve as sign-boards to mark out the author's meaning. There are certain marks which usually denote pauses, yet we frequently have a pause where there is no mark to denote it; and sometimes a mark where no pause is required; for the marks are placed to point out grammatical connection, and not for the purpose of marking the places for pausing. For example, take the sentence *he was wise and virtuous*. Here we have a pause after *wise*, yet there is no mark to denote it. On the other hand, take the phrase *yes, sir*. Here we have a mark between the two words, yet no pause is necessary. But we usually have a pause where we have a mark to denote grammatical connection, while we frequently have a pause where we have no mark, and sometimes (very seldom) a mark where no pause is necessary.

The marks which usually denote pauses in reading, are the following:—Comma (,), Semicolon (;), Colon (:), Period (.), Interrogatory point (?), Exclamatory point (!), and Dash (—).

Of these, the comma usually denotes the shortest pause; after this comes the semicolon, then the colon, and the period, interrogatory and exclamatory points denote still longer pauses than the colon. The pause accompanying the dash is very irregular in duration, longer or shorter, according to the connection and style of composition.

IMPROVEMENT OF THE MIND.

We often find two persons, who have been equally educated at school, one of whom is greatly in advance of the other in point of intelligence. This does not always arise from the superior ability of one, but because one of them had read, thought, and observed, more than the other. What we gain at school is only the means of becoming wise and useful. If we let it lie inactive in our minds, it will do us no good. How quickly does a young lady lose her power over the piano, if she neglect the instrument ! How soon is a language forgotten, if we do not attempt to write or speak it ! And this is true of nearly everything that is acquired at school. It lies merely in the outer court of the memory, and does not enter and make any permanent impression upon the mind until it is practised and made useful in every-day life.

We often hear it said of a woman, in society, that she is a well-educated woman ; and the inference usually is, that she has received a liberal education at school. But the remark means something more ; it means that she is a reading, observing, and reflecting woman. Hundreds have their memories crowded with the rudiments of an education, that lie there as inactive as food in the stomach of a dyspeptic ; and they imagine themselves to be well educated ; but it is all an imagination. To be well educated is something very different from this.

All real improvement of the mind commences at the time we first begin to think for themselves ; and this is after we have left school. At school, we merely acquire the means to be used in that true and higher order of education which every one must gain for himself. It matters not how many studies a young lady may have pursued at school, nor how thoroughly she may have mastered all she attempted to learn, if, after leaving school, she does not read, observe, and think, she will never make an intelligent woman.

In every company a young lady will find two classes of persons, distinctly separated from each other. If she mingle with those of one class, she will find their conversation to consist almost of light and frivolous remarks on people's habits, dress and manners, with the occasional introduction of a graver theme, that is quickly set aside, or treated with a levity entirely at variance with its merits. But if she mingle with those of the other class, she will find herself at once upon a higher plane, and be impressed with the pleasing consciousness that she has a mind that can think and feel interested in subjects of a general and more weighty interest. An hour spent

with one class, leaves the mind obscure and vacant; while an hour spent with the other, elevates, expands, and strengthens its powers, and causes it to see in a clearer atmosphere.

With one or the other of these classes a young lady is almost sure to identify herself, and rise into an intelligent woman, or remain nearly upon the level she at first occupied. We need not say how important it is for her to identify herself with the right class. Of course, her own tastes and preferences will have much to do in this matter. But, if she incline toward the unthinking and frivolous, she will be wise if she resist such an inclination, and compel herself, for a time, to mingle with those who look upon life with an eye of rational intelligence, and seek to live to some good purpose. The mental food received during the time she thus compels herself to mingle with them, will create an appetite that unsubstantial gossip and frothy chit-chat can no longer satisfy.

The importance and necessity of reading need hardly be affirmed. Its use is fully understood and admitted. But there is great danger of enervating the mind by improper reading. For a young girl to indulge much in novel-reading, is a very serious evil. Few of the popular novels of the day are fit to go into the hands of a young and imaginative girl. Apart from the false views of life which they present, and the false philosophy which they too often inculcate, they lift an inexperienced reader entirely above the real, from whence she has too little inclination to come down; and whenever she does come down, she is unhappy, because she finds none of the ideal perfections around her, with which her imagination has become filled, but is for ever coming into rude contact with something that shocks her over-refined sensibilities. Her own condition in life she will be in great danger of contrasting with that of some favorite heroine of romance. If she does this, she will be almost sure to make herself miserable. A young lady who indulges much in novel-reading, never becomes a woman of true intelligence. She may be able to converse fluently, and to make herself at times a very agreeable companion, even to those who are greatly her superiors; but she has no strength of intellect, nor has she right views of life.

All works of fiction, however, are not bad. Where the author's aim is to give right views of life, and to teach true principles, if he possesses the requisite ability to execute his design well, he may do great good. The reading of works of this kind forms not only a healthy mental recreation, but creates a true sympathy in the mind for virtuous actions, and inspires emulation in good deeds. It is by means of this kind of writing that the broadest contrasts between

right and wrong are made, and so presented to the reader that he cannot but love one, while he abhors the other. Who can read one of Miss Sedgwick's admirable little books—"The Poor Rich Man and the Rich Poor Man," "Live and Let Live," or "Home"—without rising from its perusal with healthier views of life, and a more earnest desire in all things to do justly and love mercy? Of this class of books there are a great many. The novels and tales of Miss Edgeworth, Miss Bremer, Mrs. Howitt, and Mrs. Opie, are good, and may be read with not only pleasure but profit, by every young lady. The time spent in reading them, will not be lost. Indeed, some portion of the time occupied in reading just such books, is necessary to a well-balanced mind. In reading history, we sympathize only with masses of people, or admire some powerful leader. Books of philosophy lift the mind up into an abstract region of thought and poetry warms, inspires, and delights the imagination and refines the taste. All these are necessary to right intellectual culture; they form the very ground-work, solid walls, and inward garniture of a well-educated mind. But if reading be confined to these alone, there is danger of becoming cold and unsympathizing—of living in an intellectual world, more than in a real world of people, with like thoughts and like affections with ourselves. It is here that well-wrought fiction comes in with a humanizing tendency; giving to man a love for his fellow-man, and inspiring him with a wish to do good. In history, travels, and biography, we see man on the outside, as it were, and regard him at a distance, as a thinking and effective being; but in fiction, we perceive that he is fashioned in all things as we are; that he has like hopes and fears, joys and sorrows, and like aspirations after the good and the true, and we are gradually led to feel with and for him as a brother—we hold him by the hand, we look into his face, we see the very pulsations of his heart. All this is good—all this is necessary to the true formation of character.

But for a young lady to limit her reading to this order of books, or even spend a large portion of the time allotted to their perusal, will hinder her advancement in mental improvement. She will be very apt, also, to sink into the mere waste of sympathy towards ideal personages, without seeing in them types of real classes that are in the world, and all around her.

All right improvement of the mind will depend upon the leading motive which a young lady has in view, when she reads, thinks, observes, with a careful eye, what passes around her. If her end be to acquire the power of conversing intelligently on various topics,

and of exhibiting an acquaintance with books, in order to appear well in society, or to gain the reputation of being an intellectual and well-read woman, her advancement will not be as real as she supposes. All knowledge has its appropriate sphere of action, and that is the doing of something useful; and until it comes into this its true sphere, it never rises into intelligence. If, therefore, a woman reads and thinks merely with an end to be thought wise, she never becomes more than a mere pedant, who betrays on all occasions the shallowness of her pretensions; but if she use the truth she acquires in seeking to advance the cause of truth, for the sake of the power it gives to do good, then is she in the way of becoming intelligent and wise.

A woman of true intelligence is a blessing at home, in her circle of friends, and in society. Wherever she goes, she carries with her a health-giving influence. There is a beautiful harmony about her character that at once inspires a respect which soon warms into love. The influence of such a woman upon society is of the most salutary kind. She strengthens right principles in the virtuous, incites the selfish and indifferent to good actions, and gives to even the light and frivolous a taste for food more substantial than the frothy gossip with which they seek to recreate their minds.

To give particular rules for self-improvement, and to specify the books to be read, and the order of reading them, is a thing not easily done. Indeed, what would be a right order for one to pursue, would not suit another; and therefore we shall not attempt to lay down any rules on this subject. Extensive reading is all very good; but right thinking on what we read, even if the amount be smaller, is far better. The only sound advice we are prepared to give is, for a young lady to suffer herself to be attracted towards the class of intelligent persons which she will always find in society, and to which we have alluded in this chapter. If she permits herself to become interested in the subjects that interest them, and be guided by what they mainly approve, she will find no difficulty in the choice of books. And if she seeks improvement more from a love of truth than to be thought intelligent, she will soon be able to see truth so clearly in the light of her own understanding, as to be at no loss in making right discriminations on nearly all subjects that are presented to her mind.—*Advice to Young Ladies on their Duties and Conduct in Life.*

The industrious are not so often dishonest as the indolent, their industry placing them above temptation.

A TEACHER'S MORAL POWER.

The mission of a teacher is great and difficult, partaking largely of the work of parental discipline, and of civil government. The number committed to his charge is often large, and generally includes some who are strong, impulsive, untrained, and rebellious. In many of our schools are found all the elements of anarchy and revolution, which only need the occasion and the excitement to put them into full blast. The teacher, therefore, must perform successfully the part of a ruler, or he cannot succeed in the work of instruction. A double responsibility rests upon him. He needs great strength and force to accomplish a task so complicated and arduous. Among the various elements of a well-furnished teacher's strength, *moral power* holds a high rank. He needs physical energy and elasticity, mental vigor and sharpness, accurate learning, and great self-control. Yet, in the work of government, *moral power* is absolutely essential to success; and nothing can take its place. This power consists in his ability to discern that which is true, and right, and excellent, in the conduct of his pupils, and in the means and measures of his administration, and in his firm and consistent practice according to such discriminations and judgment. It is the habitual exercise, in the discharge of his duties, of a well trained conscience, and of a pure and benevolent heart. It is the personal, unostentatious display of sound principles and generous sentiments, and discriminating affections.

The scope and influence of such power, when exercised by the teacher in his school, are most important, and may be easily traced.

1. He obtains a strong hold upon the conscience of his pupils. His manifest desire to be true and just in all his rules, in the assignment of tasks, in the distribution of praise and blame, and in the infliction of punishment, constantly appeals to their moral sense, and commands its support. The faithful feel cheerful and strong in the healthy moral atmosphere around them, and move forward in duty with steadiness and ease, never expecting nor fearing the incursion of partiality or caprice. The disobedient will be deprived of that support which they often secure from the captious treatment and hasty judgment of a teacher. The rebellious will be weakened and paralyzed by the consciousness that their prejudices, and opposition, and mischief are without just cause, are against the judgment and good sense of the pure—in the school and out of it,—and must return upon their own heads, with shame and contempt. In the administration of a school, acts are frequently transpiring in which the

teacher's faithfulness is tested. The pupils are keen observers of these trials, and the most insignificant of them are often made the subject of general discussion. Teachers of hasty temper, or of strong personal prejudices, as well as those who are easily disturbed by physical weakness or disorder, are liable to impose unreasonable restraints at one time, and to allow unreasonable liberties at other times: to punish severely venial offences one day, and on other days to allow grave improprieties and disobedience to go unrebuked and unchastised: now to impose lessons or to insist on modes of recitation which are without regard to the capacities and circumstances of the pupils, and then to indulge in a leniency equally indiscreet. The Government of such teachers depends very much upon those nameless incidents which are perpetually occurring in schools capriciously managed, and can never secure the respect of the pupils. Bitter animosities and complaints will be produced. Discontent will sharpen itself on alleged injustice. Idleness will brace itself against alleged exaction. Rebellion will justify itself on pretended cruelty.

A teacher gains an immense advantage by exercising a most careful regard to public justice in the infliction of punishment. In exposing the guilt of the offender, and the nature of the offence, and in the adjustment of the penalty, he should be calm, patient, impartial, and tenderly just. As far as the punishment, or the offence, is known, all should be known, or so far understood as to secure the approval of the moral sense of the school. A summary process of punishment belongs to a state of barbarism and anarchy, and its adoption in the administration of a school, exerts a most demoralizing effect upon the conscience. For the same reason the use of the severer punishments,—what may be denominated capital punishments,—should be rare, and always accompanied with that deliberation and caution in establishing guilt, and its exact desert, which the highest civil tribunals are expected to exercise in the trial of capital crimes. To use the rod freely for trivial misdemeanors, or to use it hastily, before the circumstances of the alleged misconduct are clearly exposed and arrayed so as to command the verdict of the conscience of the offender, and of all cognizant of the matter, will not only deprive the rod of its moral force, but create the impression that the teacher is regardless of justice and delights in the infliction of pain.

When once a teacher has established his course as a righteous governor in all matters of discipline, and as a considerate instructor in all things in the department of learning, he commands the confidence and support of the great mass of his pupils. They know that he is

true and right, and feel secure and easy while they are faithful, and restless and unhappy when otherwise; both important results.

2. *Moral power* secures for the teacher a hold upon the hearts of his pupils. He is quick to discern their weakness and misfortunes, and to do his utmost to consider and relieve them, and thus wins their gratitude and love. Careful never to cause them pain or hardship by needless exactions, or unjust chastisement, or by the use of ridicule, or reproachful names, or heartless taunts, he will ever appeal to their sense of honor, and preserve their self-respect, and thus secure for himself their esteem and affectionate regard. A word of sympathy has often disarmed the hostility of a pupil chafing under the imposition of what he regarded too severe a task. Levity in inflicting punishment, or a heartless derision of the manifestation of grief at misfortune, or degradation in the school, on the part of the teacher, has sometimes established bitter enmity in the pupil's heart. Children are usually sensitive and tender in their feelings. They are quick to discern sympathy, and prompt to respond to thoughtful kindness. When a teacher is found trying his utmost to promote their well-being, their happiness, and their reasonable gratification, he gains an influence over them, well nigh unlimited. It is in his power to treat an unfortunate pupil with such arrogance, or severity, as to cause the indignation and contempt of the whole school. We well remember when a younger sister was treated harshly, because she could not pronounce a certain letter. We rose and told the master that it was owing to her impediment. And when he rebuked our interference and severely punished the innocent child, our heart became hot, and longed for power to revenge the outrage. Yet we had loved that very man before because of his caresses. He was hasty, and impetuous, and inconsiderate, and threw away his advantage. We have known teachers to ridicule the natural deformities of their pupils, to sport with their constitutional dullness, and to task them without the slightest regard to the consequent inconvenience and hardship, till they came to be despised and hated as cruel and heartless.

Such teachers are unworthy of the trust committed to them. They may accomplish an iron discipline, and train their pupils in the exact sciences. But they will unfit them for society, and for the highest relations and responsibilities of life. Such a process may produce a race of Spartans; but we need, in our age and country, to give prominence to the relations and virtues which constitute a Christian home. Teachers must, therefore, excel in the culture of moral sentiments and true affections. They must so administer their

trusts as to excite to healthful activity the generous sympathies of the heart, and to develop the qualities which distinguish noble souls. Once established in the confidence and affection of such souls, and they will find their own labors a pleasure, and their success certain. Even the management of the obstinate and the disobedient will then become comparatively easy, and the mischief of such be greatly diminished.

To establish and maintain such moral power costs time and effort and patience. Teachers must obtain self-subjection and self-control. At first, the whole course of instruction may be interrupted, and the teacher's time and strength may be invaded by efforts necessary to adjust properly a small case of discipline. Kindness calls for a quick eye, and a ready hand, and often disregards clocks, and weary feet, and excited brains. The reason of the moral weakness of so many teachers is, that they will not take the time, or have not the patience to acquire more power. But they make a disastrous mistake, and foreclose their chances of the highest success. It was the moral power of Thomas Arnold, Master of Rugby, that formed the solid basis of his excellence and fame as a teacher. He changed the face of education all through the public schools of England. The great principle of his system was to make his pupils good men, as well as good scholars, to unite a high standard of intellectual accomplishments with a Christian culture of the heart and affections. His success was great and of the highest quality, and his renown universal. The same system should be carried into our common schools, and must be rigidly adopted into their administration before they can acquire their legitimate and necessary influence in society and in the Republic. The trustees and instructors of schools must make moral training and culture one of the chief ends of our school system, and faithfully employ the means of accomplishing it. Teachers must be sought and selected with reference to their qualification and capacity in this particular. In proportion as such prominence is given to moral power, will the teacher's character and mission be exalted to their true dignity and importance, and acquire the influence which they should ever command.

Philosophical happiness is to want little and to enjoy much; vulgar happiness is to want much and enjoy little.

The name of Florence Nightingale admits of the following most appropriate anagram: "Flit on, cheering angel!"

HOW A BOY WAS RELIEVED.

"There, mother, it's no use for me to study arithmetic any longer," said Walter Harris, as he threw his book aside with an earnestness which indicated that he meant what he said. "I've been puzzling over this lesson all the evening, and I might as well give it up first as last. You know that Hudson, the phrenologist, told me that I should never like mathematics."

"And for this reason you will not try," replied his mother. "If I were in your place, I should make such an effort as to prove his doctrine untrue. I am sure you will like the study if you understand it."

"*I can't* understand it. This is the trouble. I might study it a dozen years, and then not know anything about it. Every body in the class is ahead of me, and I spend twice as much time on every lesson as any of them. I can't puzzle my brain over these fractions any longer. They are enough to make me crazy. I don't see the use of such nonsense, either."

"I remember the little boy who came to me one day, saying he could not get the multiplication table. But after a good deal of effort, he succeeded in learning every figure of it."

"Well, I never could if you had not helped me. But that was a great deal easier, for I could understand it—all the trouble was I couldn't remember the answers. I don't think you could teach me these lessons as you used to the multiplication table, anywhere and when you were about your work. You would have to study very hard on every question, and then if you could get the answers, I should say you are a very bright woman."

"Well, we will sit down together and make a business of studying them out; but not to-night, you are tired and discouraged. To-morrow evening we will commence fractions, and by moving along only as we understand them, we shall make easy work of the lesson which has troubled you so much to-night."

"I hope so, but you will find there is no beating anything of this kind into me. But what am I going to do with my to-morrow's lesson? I can't answer one question, and it is the second recitation in the morning."

"Do the best you can. Tell the master that you do not understand your lesson, and if he has time, he will explain it."

"I am tired of telling him this. He always says, I must pay attention to the general explanations given to the class, and that it is all my fault if I do not understand the lesson. If I should give him

any excuse, he would only give me a scolding, so I might just as well tell him I have not got my lesson, and let it go. I suppose he thinks I am a dunce, but I can't help it if he does."

"I wouldn't think anything more about it to-night, but go to bed and get a good long night's sleep, and I am sure you will then be equal to any task. I shall not yet think there is no calculation in my boy's head."

Mrs. Harris had noticed an increasing dislike to his arithmetic, but not till this evening such perfect disgust, and determination to throw it aside. She could not wholly blame his teacher for the trouble he was in, still she felt sure that in his case there was necessity for individual attention, and if he was not willing to give it, she must, rather than to have him go on in this manner. After examining his lesson she saw how she could lead him along by reference to some past lessons, and by a little tact to meet his case, remove the difficulties which made this study so offensive.

She had once been a successful teacher, and for this reason, though the business had for many years been laid aside for more important duties, she was sure she understood her boy's mind sufficiently well, and where his troubles were, to lead him out of them.

The next evening Mrs. Harris took her son to her room, where his attention would not be diverted from his lesson. She commenced with some simple principles in Fractions, and explained to him so carefully, that before the evening was spent, the section where he had found so much trouble was perfectly understood. A few evenings spent in this manner, as new difficulties came up, gave such an interest in the study, that he found more pleasure in it than in any other, and when he left school, no boy in the class passed a better examination in mathematics than he.

There may be schools where pupils are sufficiently advanced to require no individual attention, but the principle cannot be carried out with all, and each scholar advance satisfactorily. There are cases of dullness, or perhaps of natural antipathy to some branch of study, which can be overcome only by a little outlay of extra time to look into these particular cases. The secret of success which some teachers possess, lies much in this direction. What if they are pressed with many cares, and often much wearied, will they not be fully rewarded for clearing up and smoothing the path of these plodding pupils, by witnessing their progress and pleasure in their studies? But if they have no love nor patience for these tasks, they had better relinquish the business, rather than seem to be doing work for which they have no fitness.

Resident Editor's Department.

FEMALE EDUCATION.—As this is about the time for the opening of most of our female schools, we had in contemplation an article on the special importance of educating our daughters, at the present time; but uncontrollable circumstances preventing us from writing our own thoughts, we substitute some extracts, from an article in one of our exchanges, which we consider appropriate.

"Among the interests that have suffered most severely from this most calamitous and iniquitous war, *Education* deserves especially to be noticed. Very many of our *male* colleges are entirely suspended, whilst those continuing their exercises are greatly reduced in the number of their pupils.

We are of opinion that these things ought not so to be. A vast amount of seed corn has thus been ground. Our youth, unable to support the fatigues and hardships of the camp and the field of battle, should have remained at home and pursued their studies, especially as teachers were exempted from going to the war. We will surely—if we ever get through our conflict—need educated men; and we think that our colleges should have been kept in operation, at least, until every one, young and old, is called upon to go out to battle.

And although our *female* colleges may not have suffered to the same extent, still we are of opinion that in too many of them there has been a withdrawal of patronage not really warranted by the actual state of things among us. While our farmers have been receiving double, and in many instances more than double for their produce, the expenses in most of our colleges have been the same as formerly. And if, for the future, the price of board and tuition should be doubled, the farmer could with equal ease keep his children at school. A very intelligent man told me not long since, that it is now the best time for the farmer that he has known in North Carolina, and all the grain-growing States. And there need be no doubt that it will continue to be so as long as this war lasts. We expect to find provisions still going up. Money has not been so plentiful among our people for a long time. Why then will they not prosecute the business of the education, especially of their daughters? If our daughters are not educated at the proper age, the great likelihood is that it must remain undone. And what father or mother is willing to see his or her daughters growing up to the state of womanhood, without a liberal education, with the full means at command to accomplish it? I know of none such among us. Were it necessary—which is not the case

our readers—that parents should put themselves on half allowance, for what would they do it—for what should they do it, if not for the education of their daughters? The writer does not hesitate to admit that he would do it, were it necessary.

Notwithstanding all that has been written and said on the subject, there are many among us who need to hear and to read more yet on the subject of female education. The great and favorable change that has taken place in public opinion, of late, on this subject, seems not to be sufficiently understood by many. The individual who has the means—and very many have, who would have us believe that they have not—will not now be sustained in withholding from his daughters a liberal education. Alas! alas! for the policy of keeping daughters in ignorance that their estate may be increased! What! a little of the peif of this world to be preferred to an extensive education? Shame on the idea. If I have nothing else to give my daughters, let me not starve their minds,—or rather let not these be as a garden overgrown with thorns, thistles and briars.

And why, when there are so many who ought to be at school, are our colleges so poorly sustained? Surely parents are not impressed as they should be with the importance of the education of their daughters.

STATE EDUCATIONAL ASSOCIATION.—The charter of our Association requires us to hold a meeting every year: and if this were not the case, we think it would still be proper for the Association to meet, notwithstanding the condition of the country, for it will require our most energetic efforts, to keep the spirit of education alive, in the minds of the people, while they are so much engrossed with the war.

It is not yet decided when and where we will meet, but we hope to have a meeting of the Executive Committee very soon, to appoint the time and place. In the meantime we will be pleased to receive suggestions from those who feel an interest in the matter.

Invitations have been received from several places, and it will be the aim of the Committee to make such a selection as will suit the convenience of the greatest number.

SCHOOL BOOKS.—The stock of School Books is now nearly exhausted, and it is necessary that we should look to our own energies for a future supply. Some have been already prepared and published, and we know of others in course of preparation.

The subjects embraced in these books are a series of Readers and Spelling books, Arithmetic, English Grammar, Latin Grammar and Latin Reader, which better occupy the field yet to be occupied, before we have a complete course for

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THE PROPRIETY AND IMPORTANCE OF EMPLOYING MORE FEMALE TEACHERS IN OUR COMMON SCHOOLS.

BY MRS. ELIZA J. WILSON, OF MECKLENBURG CO.

(Premium Essay.)

The propriety of employing females as teachers in our common schools, has been a subject discussed, ever since the system of common schools was established; and the public were slow to wake up, in encouraging so great a benefit to themselves, as well as to competent women. But, though loth to be convinced of the propriety, yet a discerning mind cannot fail to observe the importance of employing females as teachers; and the public mind has at length been convinced, and forced to acknowledge the truth of this assertion.

The greatest and most useful inventions and improvements often met with sturdy resistance from the public authorities. The reason was, the public were not awakened to the benefit of such; but, after due consideration and investigation, these very despised inventions and improvements became the most popular among the people of an enlightened nation. The most proper and important arts, discoveries, &c., have, with few exceptions, been slow to progress.

From these considerations, it may be inferred that the propriety and importance of employing females as teachers of common schools, will be impressed on the mind of every true friend of education.

Woman has been designed, by God, as a teacher. She has been provided, by him, with the qualifications required for her employment. She is kind and compassionate with the tender child; patient and forbearing with the slow to comprehend; she is fitted to advance the young mind, to lead it tenderly and diligently to a higher station. To her is committed the

"Delightful task! To rear the tender thought,
To teach the young idea how to shoot,

To pour the fresh instruction o'er the mind,
 To breathe th' enlivening spirit and to fix
 The generous purpose in the glowing breast."

But the education of females, is usually too restricted, and necessarily too superficial, to enable them to be teachers, such as are required. This is not their fault, they generally do all that they can. The fault more commonly is, in attending to public opinion, that girls do not need much education; they will have no use for arithmetic further than interest, they will soon forget ornamental studies; it is just money thrown away, they will soon marry, and then, what use will all this learning be to them. Such expressions are not uncommon, even among learned men, and those who have daughters to educate. What a pity that people, who have the means of knowing and do know better, should try to quiet their consciences, by giving place to such thoughts, merely to save trouble and expense.

Not to educate girls for the simple apology that they will soon marry, is very absurd reasoning.

In many instances, married ladies can teach a common school, without interfering with their domestic affairs, and in this way they may retain and improve what stock of learning they have, help to pay their husband's debts, and be advantageous to the neighborhood in many ways. Some married ladies have saved their families from degradation, by teaching school. The school room is a proper place for woman; then why not give her an education sufficient for this honorable work? This would be a better country, if the majority of the female population were well educated; even if they are not expected to teach school, let them be educated.

Fathers, give your daughters an education equal with your sons; or if both cannot enjoy the same means, give your daughters the best opportunity. They will surely repay you in well doing; your kindness will never be forgotten by those affectionate creatures, who twine about your heart's affections as the vine clings to the oak. There is an old adage which says: "My son is my son, till he leaves me, but my daughter is my daughter all the days of her life."

"Oh, if there be a human tear,
 From passion's dross refined and clear,
 A tear so gentle and so meek,
 It would not stain an angel's cheek—
 'Tis that which pious fathers shed
 Upon a duteous daughter's head."

Women are often forced from pecuniary circumstances, to teach school. Some, who have been thrown from necessity on their friends for support, can, if they are educated, turn their attention to teach-

ing, and in this way, relieve their good friends of a burden, and feel their independence of charity.

Orphan girls, who have met with the advantages of education, and have no friends to lean on, can find employment, and "let the cold world frown on their helpless condition," they may render themselves useful and independent by teaching common schools.

The common schools have another advantage, which suits females; when the school is taught, there is so little trouble in collecting the pay, and it all comes at once. They do not have to wait for years as is often the case in teaching other schools.

The importance of employing female teachers is certainly felt now, when so many male teachers have gone to the army, leaving a void to be filled by woman. Female teachers are sometimes objected to, on the plea, that they cannot govern boys. A teacher, who has energy enough to govern girls, need have no fears about governing boys. Boys, whether large or small, are, with few exceptions, obedient to, and easily governed by, female teachers.

They entertain a great respect for female teachers, and can be governed by kindness and firmness from them, whereas force might be used by male teachers without the desired effect. How many mothers govern their sons without the aid of a father!

Our great Washington was left at an early age, to the care of his mother, who has left her good example for mothers to

"Warn them to wake at early dawn, and sow
Good seed before the world doth sow its tares."

North Carolina's distinguished son, Judge Gaston, was left before the age of three years to the sole care of his mother. His biographer says: "The education and proper training of her son became the grand object of her existence, and whatever of good there is in him must be ascribed to the affectionate tuition and admonitions of maternal solicitude. He entered the Junior class of Princeton College in the autumn of 1794. In 1796 he was graduated with the first honors of the institution; and he has been frequently heard to say, that it was the proudest moment of his life when he communicated the fact to his mother."

Now if women can govern their own children, why not other people's. Some may advance the objection, that women are designed to teach as mothers, their own children, but not those of others. How many step-mothers discharge the duty of counsellor, guide and teacher to step-children! a duty which the father found too great.

for his physical and intellectual strength; and he willingly acknowledges the superiority of woman by handing over these

"Gems of rich lustre and of countless cost,"

this "heritage of the Lord" to her keeping. Now if women can fill a mother's place, why can they not teach school? and it is proper and important that they should teach common schools. Nature has fitted woman to endure confinement more patiently than man. Boys sigh for independence, and pant for the time to come, when they may throw off the yoke of restraint, imposed by parental authority, and this love of independence follows them through the various stages of life; but the case is very different with females; they expect, they wish for protection, and are content to pursue nature's calling, which is that of teacher.

"There are in the English language 20,500 nouns, 40 pronouns, 9,200 adjectives, 800 verbs, 69 interjections, &c. In all there are about 40,000 words. The greater portion of these words are learned, committed to memory, with their manner of spelling, definitions, and uses, by every well instructed American child, before the age of twelve years; and this knowledge of the foundation of all learning is communicated chiefly by women; truly women, as mothers and school-teachers, hold the talisman of mental as well as of moral power."

There is so little work of any kind in the Southern Confederacy, by which women can gain a livelihood, that it is important they should have the preference of teaching common schools.

Men can find employment at other things, and render great benefit to their country in different ways. There are many occupations by which they can gain a living without teaching school, and they have the facility for changing their work and place of business, better than women have; and so if they get out of employment in one place, they can go to another; this is one disadvantage which women labor under, it is not proper for them to go alone; and this should claim the attention of the public in their behalf.

The few who have been employed have done exceedingly well. Let more of them have the teaching of common schools. Give them a fair trial at the business, and you will be convinced of "The propriety of employing Female Teachers in our Common Schools."

Before closing it is thought necessary to say a word to you, young female friends: does not the subject of the present essay come home to your hearts? Meditate on it well. It is an appeal in your behalf. Profit by its pleadings. You can do a great deal in the capacity of a common school-teacher. Strive to acquire a good educa-

tion, while you have the opportunity. Do not set up for teachers before you are prepared, and put an imposition on a noble public, ever ready to do its duty to your sex.

Teaching is an art, and must be studied. You can examine the practice of those who taught you, and adopt such of their rules as you like best, always selecting the most important; and by reading and observation, you may improve those you find, from experience, do not suit your circumstances.

Practice teaching, do not quit when you have taught one or two schools, and say you do not like it. Strive to gain a good name. Be firm, be patient, and you will succeed. Endeavor at all times to do your duty faithfully, that it may be said of each of you, in turn. "Many daughters have done virtuously, but thou excellest them all."

THE POWER OF THE VOICE OVER CHILDREN.

It is useless to attempt the management of children, either by corporal punishment, or by rewards addressed to the senses, or by word alone. There is one other means of government, the power and importance of which are seldom regarded. I refer to the human voice. A blow may be inflicted on a child, accompanied by words so uttered as to counteract entirely its intended effect; or the parent may use language, in the correction of the child, not objectionable in itself, yet spoken in a tone which more than destroys its influence. Let any one endeavor to recall the image of a fond mother, long since at rest in heaven. Her sweet smile and ever dear countenance are brought vividly to recollection; and so, also, is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it that lulls the infant to repose? It is no array of mere words. There is no charm to the untaught one, in letters, syllables, and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, unskillfully arranged, if uttered in a soft voice, are found to possess a magic influence.

Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manners, and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the

pressure of duty we are liable to utter ourselves hastily to our children. Perhaps a threat is expressed in a loud and irritating tone and instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we may address him.

PARENTAL INFLUENCE.

The usefulness of a teacher depends greatly upon the influence exerted by parents upon the minds of their children. If they speak disparagingly of a teacher in their presence, form their opinion by ex parte inquiries made of them out of school, (which are liable to be erroneous,) and then pass judgment upon the school without any personal observation by visiting it, and witnessing its exercises, they do the teacher, the school, and the cause of popular education a great wrong. Their own families will ultimately be the greater sufferers; their children are thereby encouraged to renewed acts of disobedience. Such a course of conduct defeats the great object of education, and greatly impairs the usefulness of the teacher. The teacher may sometimes err, for "To err is human." But be charitable; never listen to the hasty reports of your children, nor speak ill of the teacher in their presence, sustain him in the performance of his arduous duties, and thus enable him to magnify his office. In civil law, every man is considered innocent, until he is proved guilty. No teacher should be condemned unheard.

The question is often asked, why do scholars in remote districts learn better, and such scholars frequently stand higher than those in the midst of a more dense population. The reason is, they are less exposed to temptations to do wrong. Boys in thickly settled places frequently congregate in the streets, become noisy, saucy, and disrespectful to superiors; they frequently lap their tongues in the foul lava of profanity. These are the scenic representations of a miniature mob. The remedy is, "Keep them out of the streets." make home more inviting and more desirable than any other place, and they will grow up to maturity ornaments to society, a blessing to you, their parents, and they will become useful and valuable citizens,—the great object to be obtained in the purifying process of education. Keep the juvenile mind employed on something useful

and instructive; cultivate early a taste for reading; give right moral instruction, educate every faculty, and your children will arrive at mature age with the bearing of a full and developed manhood; otherwise they must be mental dwarfs in the shape of walking humanity.—*Prof. Sanborn.*

AIM TO BE A GROWING TEACHER.

There is so much routine work in the teacher's duties, that there is great danger that the effect may be to prevent improvement on the part of teachers themselves. "Practice makes perfect," it is very true; yet a person may practice within a limited circle of duties; and, although he may be perfect in that as far as he goes, still he will make no improvement beyond that circle, no advances beyond his daily routine, and will, of course, never meet the highest demands of his calling. The teacher must feel the necessity of exertion to secure improvement. He must exhibit an earnestness of purpose in his work, and must labor persistently with this object in view, and with a high standard of excellence before him, toward which his highest aims must be directed. Without a constantly increasing development of his abilities and strength, *as a teacher*, his success is most certainly problematical. The teacher who has been in the school-room ten years, and can teach no better now than he could at the commencement of that time, as is the case with some, has already been in the school ten years too long; and he who is at present satisfied with his attainments and skill in teaching, will be no better as a teacher ten years hence than he is to-day. He will be neither a growing nor a successful teacher.

The teacher ought to improve by the very exercise of his daily duties. *Docendo discimus*, says the Latin proverb; *by teaching we learn*. And, of all persons, the teacher ought to know the principles upon which it may be verified. A judicious use of the mind increases its power. But it must be done heartily, and with a cheerful temper. At fashionable boarding schools, where young ladies are often required to walk a mile a day, or so, *for the sake of walking*, it is well known such exercise is often injurious instead of beneficial, for the reason that it is frequently done reluctantly, and with spirits depressed at the idea of being compelled to go through with a mere form, in which the mind takes little or no interest. Not so when playful girls trundle their hoops along the streets, or trip across fields and brooks in pursuit of butterflies and flowers. *They*

bring back rosy cheeks, and bodies and minds invigorated and refreshed.

So teachers, who have fallen into a humdrum, formal way of going through their duties, must break away from that stereotyped routine, and, with a cheerful, enthusiastic spirit, make their labor one of delight, and they will soon find that, as teachers, they are daily growing. The mind must be constantly on the alert for more light, and new sources of information. Scientific works, teachers' journals, standard works upon education and teaching, and the lives and correspondence of distinguished educators should be read; new text books must be examined, schools visited, and educational conventions attended, etc. It may be objected by some, that this can be done only at considerable expense of time and money. That is very true, although the expenditure in money need not be large. Furthermore, it will be time and money well invested, and sure to bring in good returns. No teacher who aims at success or usefulness, can really afford to be without these auxiliaries to his own improvement. To neglect them on account of trifling expense, is the very poorest economy that can be practised.

To the permanent teacher, there is but one alternative: To improve the mind, and grow in power, *as a teacher*; or become dull by routine work, and lose power: *to improve or rust.*

MODESTY.—Perhaps one of the greatest signs of good sense is modesty. It is not until we discover how weak and feeble, how ignorant and unwise we are, that we can enter even on the very threshold of knowledge. That absolute perfection can be reached, is, of course, utterly impossible; that man, however, who has the sense to discern, and the humility to acknowledge his own imperfections, makes the nearest approach to it. In a woman, modesty is one of the great charms of her sex; it is that which renders her so refined, so gentle and so lovable. It is almost equally graceful upon a young man; it hides a multitude of faults, and adds new lustre to any virtue he may possess; the very fact of half concealing them, doubles their lustre—for virtues are like flowers, more beautiful in the bud than when full blown, blazoned out to all the world. A young man, modest in conversation, modest in demeanor, and modest in his actions, inspires every sensible person with respect and confidence. "Brass" is a very excellent metal in its place, but for use in this great world of life, modesty will be found much more current, much more valuable, and much more likely to bring wealth to the possessor.

SPELLING.

It is no small accomplishment to be "A Good Speller;" and as far as my observation has extended, but few of the members of our common schools, when they leave their studies, to go forth and combat in life's great battlefield, are worthy of the name. If this be the case, should not we investigate the matter, to ascertain whether the fault is to be attributed to our mismanagement and neglect, or whether it originates from some other source? By careful inquiry we may gain a knowledge of the disease, and perchance, discover what has so long been desired, an effectual remedy. In my opinion, one great evil, in conducting an oral exercise in spelling, is guessing. This evil, I fear, is prevalent in many of our schools. Go with me to the old school-house on the hill, and hear a class spell. The following will illustrate :

The teacher having called a class, requires John who stands at the head to spell the word grammar. John spells "g-r-a-m-m-e-r." The teacher says, not quite right. So John spells again "g-r-a-m-m-i-r." The teacher shakes her head and is about to put the word to the next scholar, when John speaks up again, and says "g-r-a-m-m-a-r." He is then told that the word is correctly spelled, and another word is given to the next, who, with the remainder of the class, will have an undoubted right to guess as many times as John did. Pupils who are not uncommon in their desire for knowledge, being permitted to guess in this way, will know but little for *certainty* in spelling or any other study.

A second evil is pronouncing incorrectly the words to be spelled, that the pupil may not be at a loss to know what letters to use in spelling them; as, giving the sound of long i in the words, *deity*, *happiness*, &c. Pronouncing separate syllables is another evil which should be carefully avoided. If the pupil forgets a part of the word, the whole should be given again, but never a part of it. Written exercises in spelling are essential, since in the active duties of life, persons are called upon to exercise their knowledge of spelling only when they wish to pen down their thoughts. The method of conducting such exercises can and should be varied. The following method has been successfully practiced by some teachers. The instructor selects from ten to twenty words, such as the pupils hear in their conversation with others, and read in their books and papers. Let the following be chosen for the sake of illustration :

Goad	Ecstasy	Catarrh
Chaise	Hauling	Cayenne
Inflammation	Weasel	February

The teacher asks, "with what do teamsters drive their cattle?" The pupils (especially if the school be located in the country) will almost invariably answer "A gourd." The teacher replies, "that is what it is sometimes called." You may write it. (*Pupils write.*) The teacher again asks, "when a person is filled with a great deal of joy, he is said to be in what? To this question one may give one answer and another another. Some may get it correctly, but if not, after sufficient time is given them to think, the teacher tells them that such an one is said to be in ecstacy. (*Pupils write it.*) The lesson is continued thus, till all the words are disposed of. The teacher then spells each word correctly, requiring each scholar to correct his mistakes, marking them, that he may know how many words of the lesson he has missed. These words should be subsequently studied and be given in the same way at the next lesson. By this method, pupils not only fix the spelling of the words in their minds, but the errors generally made in pronunciation, and also the definitions. Whenever a word is spelled, to which one of the rules of spelling applies, the rule should be given by the class.

FANNIE'S PATCHWORK.

In one of our country towns, a few years ago when frequent recesses for small scholars were not in vogue, and they were expected to read four times a day and to sit quietly upon their seats the remaining time, the little girls were frequently supplied with patchwork, partly to while away the weary hours but mostly to become skilled in the art of plain sewing.

For the first day or two the little eyes found sufficient employment in watching the teacher, but as that novelty wore away, something else was needed to keep them awake. Sometimes their work would be prepared at home, but afterwards it was arranged by the teacher, perhaps while conducting some recitation.

With a square neatly cut and basted by her kind mother, Fannie set out with a joyous heart for school. After reading she took her work, smiling as the beautiful colors met her eye. "How pretty this is, how nice I can sew," thought she, "I wish the school ma'am would see it. I want her to say it is sewed well." Fannie did not leave her seat, but when the teacher came that way, she held up the work for her to examine. How her heart beat with hope and pleasure. "I shall be called a good girl for sitting so quietly and sewing so nicely, and perhaps—" But her meditations were suddenly broken by the rebuking look and tone of her teacher. "What did

you send this to me for? I thought it wanted fixing. Don't pass it to me again when there is nothing the matter." Poor Fannie she could hardly restrain her tears it was so unlike the expected responses and her kind mother's encouraging words; and the rest of the day passed in weary discontent.

"I don't want to go to school any more," she said the next morning, "please, mamma, let me stay at home to-day? So it was during the term, Fannie had lost her relish for school; her love for her teacher had vanished, and the glad voices of her school-mates had no longer a charm for her ear.

Teacher, you will have no patchwork in your school, but there will be something else in which the child will expect your sympathy. Do not withhold it, speak kindly to the little ones and do not crush their hopes with harsh tones. What looks trivial to you may seem of vast importance to them. Share in their joys and be not sparing of praise when they do well. Encourage them so to do with kind words and approving smiles; win their confidence and make them feel that you are interested in their welfare; and they will not grow weary of the school-room and wish to stay at home.

THE USE OF REMEMBERING.

"What's the use of remembering all this?" pettishly cried a boy, after his father, who had been giving him some instructions, had left the room.

"I'll tell you what; remembering is of great service sometimes," said his cousin.

"Let me read you a pretty passage on that point. Please hear:

"My dog Dash was once stolen from me," says Mr. Kidd. "After being absent thirteen months, he one day entered my office, in town, with a long string tied around his neck. He had broken away from the fellow who held him prisoners."

"Our meeting was a joyful one. I found out the thief, had him apprehended, and took him before a magistrate. He swore the dog was his and called in witness to bear him out."

"Mr. Kidd," asked the lawyer, addressing me, "can you give any satisfactory proof of this dog being your property?"

"Placing my mouth to the dog's ear—first giving him a knowing look—and whispering a little communication known only to us two—Dash immediately reared up on his hind legs went through a series of manœuvres with a stick guided by my eye, which set the whole court in a roar."

"My evidence needed nothing stronger; the thief stood convicted. Dash was liberated, and among the cheers of the multitude bounded homeward."

"There, boy, do you hear that? That dog's remembering was of service to him, it was taken as evidence in court, and it fairly got the case. Yes, he was set free, and the thief convicted."

Well, if remembering his master's instructions served a dog so well, how much more likely it is to be important for a boy to treasure up the instructions of his father, not knowing what straits they may be keeping him out of. The lesson is a pretty good one, and other boys might profit by it.

THE ALMOND BLOSSOM.

"Dear mamma," said a lovely little girl to her mother, as they were walking together in the garden, "why do you have so few of those beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer? what *can* be the reason?"

"My dear child," said the mother, "gather me a bunch of each. Then I will tell you why I prefer the humble violet."

The little girl ran off, and soon returned with a fine bunch of the beautiful almond and a few violets.

"Smell them, my love," said she, "which is the sweetest?"

The child smelled again and again, and could hardly believe herself, that the lovely almond had no scent, while the plain violet had a delightful odor.

"Well, my child, which is the sweetest?"

"O, dear mother, *it is* the little violet!"

"Well, you know now, my child, why I prefer the plain violet to the beautiful almond. Beauty without fragrance, in flowers, is as worthless, in my opinion, as beauty without gentleness and good temper in little girls. When any of those people who speak without reflection may say to you—'What charming blue eyes! What beautiful curls! What a fine complexion!' without knowing whether you have any good qualities, and without thinking of your defects and failings which everybody is born with, remember then, my little girl, the almond blossom; and remember also, when your affectionate mother may not be there to tell you, that *beauty without gentleness and good temper is worthless.*"

WRITTEN FOR THE JOURNAL.

THE ART OF READING THE ENGLISH LANGUAGE.

There is perhaps no more useful attainment of an intellectual character than the art of reading. It is the key by which the door, leading into the vast store-house of knowledge, embracing the various departments of literature and science, may be unlocked.

Of the importance of this acquisition all seem to be convinced, since most, if not all, of the States of our Confederacy have made large appropriations, with the intent that all the children within their borders may be taught to read. Yet, in the humble opinion of the writer, the standard of excellence in this art, is entirely too low. Many seem to think that the *mere uttering of the words* found on the printed page constitutes good reading. They appear to ignore the fact that the expression of thought and feeling has anything to do with it. We need not be surprised to find the reading of those entertaining such views, merely a mechanical performance.

If this essay find its way to the public and be the means of awakening in any mind a due sense of the importance of this subject, and especially, if it induce any engaged in the instruction of children, to labor with more zeal to make good readers of their pupils, it will have accomplished its object.

Reading has been defined "the perusal or utterance of thought and feeling as seen and expressed in written language." This definition supposes two species of reading, silent and audible. But since proficiency in the latter necessitates an acquaintance with the former, they will be treated indiscriminately in this essay.

Among those educated in our common schools, and perhaps in some schools of a higher grade, there are few good readers. Reading does not receive that attention which its importance demands. The pupils are permitted to get "above reading," before they have acquired the power to read intelligently a single paragraph in any common book or newspaper. This is not *universally* true of our common schools, but in many cases it is so. As reading is at the foundation of all other learning, teachers should be more rigid in this, than in any other branch of primary instruction. To be a good reader is not the work of a day; it is the result of long and intelligent practice.

He that would read well himself, or successfully teach others to read, should attend to the following among other considerations.

1st. *A knowledge of orthography and orthoepy is of primary importance.* Those who would read with pleasure and profit, should

endeavor to attain a correct pronunication. In order to this they should acquaint themselves with the elementary sounds of the English language. They are few and simple, and should be thoroughly mastered. These being understood, the nature and power of letters under all circumstances may be easily perceived, and the spelling and pronunication of words intelligently learned. Also, as a means to correct pronunication, accent or that stress of voice which distinguishes one syllable in a word from the others, should receive strict attention. A wrong accentuation is very offensive to the ear, and often entirely changes the meaning of a word.

2d. *A knowledge of the meaning of those words, commonly used in composition, is indispensable.* A great amount of reading is rendered useless by want of attention to the meaning of words. The signs are of no use, unless we know what they signify. Often on account of ignorance of the meaning of a single word, a whole sentence is lost; indeed, a whole paragraph is not unfrequently obscured from the same cause. Let him that would read with profit, spare no pains to acquaint himself with the meaning of words. He should consult his dictionary whenever he finds a word concerning the meaning of which he has any doubt. Teachers should direct the minds of their pupils to this subject. While learning to read, and, indeed, in all their studies they should not pass a lesson, until they comprehend the meaning of all the words it contains.

3d. *An acquaintance with the nature of pauses, emphasis, pitch, tone, force, &c., is highly important.* Too few persons pay the necessary attention to these things. It not unfrequently happens, that the meaning of a sentence is obscured or totally subverted by want of attention to a simple comma.

Emphasis is a matter of scarcely less importance. Indeed the proper use of emphasis indicates perhaps more clearly than anything else, an acquaintance with the art under consideration.

Inflection, or that change in pitch from high to low and *vice versa*, which the voice undergoes in certain sentences, should be regarded. As an example, a direct question or one that may be answered by *yes* or *no*, commences on a low pitch, and ascends step by step to the end of the sentence; as, "Did you study the elementary principles of reading, during the last term of our free school?"

The inflection of an indirect sentence is the reverse of this; as, "What stranger came into our school this morning?" Yet inflection is by no means confined to interrogatory sentences.

4th. *A quick perception of the meaning of what is read, is a requisite of good reading.* Many persons have acquired the habit of

reading without taking the sense of what they read. Whole pages are sometimes read off glibly without the idea contained in a single sentence of it, permeating the mind of the reader. Let every one guard against this idle and pernicious habit.

Space will not permit me to point out all the characteristics of good reading. But to express them all in a few words, the good reader is one who is able to interpret, at a glance, thought and feeling as seen and expressed in written language, and who can by appropriate audible reading convey the impressions thus received, to others.

Advantages of Reading.

The advantages of reading are numerous; some of the chief of which I will attempt to point out.

1st. *Information* This is the principal object persons have in view when they read. For this they often sit for whole hours at a time, absorbed in the contents of an interesting book. For this the midnight oil is consumed. And what a noble object it is! What worthier could engage the faculties of man? Who that has once tasted this well-spring of knowledge, would be willing to grope through life in ignorance? Reading opens to the mental gaze, in successive scenes, the grand drama of the past. Thus made acquainted with the past, the careful reader may the better understand and in his present aspect, and the better foresee the result of reforms, revolutions and wars, that shake the world in his own times.

Man by this noble art may hold converse with the wise and good of all ages. Their wise sayings, sage maxims, and researches in philosophy, may be made his own.

Observe the man who reads, and compare him with him who reads not. Other things being equal, is there not a vast difference in favor of the former? Yea, he is a man of more refined feelings, has a juster conception of men and things, is generally more successful in business, and exerts a greater and more lasting influence upon society around him; all because his mind is stored with useful knowledge, because he has been a reader.

2d. *Growth of Mind.* Yet mere information is not the only good, which results from reading. There are many other incidental advantages, not the least among which is growth of mind or mental discipline. The mind like the body must have food, and if the proper kind and quantity of aliment are furnished it, it is strengthened thereby. Every page that is read and digested, every event, incident or date, that is laid up in this store-house of memory, serves to expand the faculties, and invigorate the mind for future and more

difficult acquisitions. Thus the mind of him who reads and thinks is in a state of growth and improvement from infancy to old age. The mental powers of one who thus employs his leisure, if his physiological habits have been reasonably correct, are almost as fresh and vigorous at the age of threescore and ten, as at any period in his past life. What a strong inducement is this to cultivate the mind ! Should not the thought induce every one to become a reader, induce every one to think, and thus legitimately employ those heaven-born faculties which are committed to his keeping.

3d. *Reading exerts a moral influence.* He, who has acquired a love for reading, is not so apt to be led into vice as one who has not. Devoting his leisure hours to reading, he finds no time for idleness and dissipation. Instead of delighting in the society of the vicious and debased, he extracts pure and refined pleasures from the perusal of the authors of his preference. Having felt the elevating influence of these refining pleasures, who can descend to the gross and sensual delights of vice and immorality ? As the rude music of a concert of savages, fresh from the wilds of Africa, would grate harshly on the ear of one who had just left the performance of a refined modern opera, so are the coarse delights of the vicious to one whose feelings are refined by literary pursuits.

But reading promotes virtue, not only because it affords a more delightful employment, than can be found in the paths of vice, but also, because he who reads extensively, cannot fail to receive impressions that will tend to restrain the passions, and strengthen the moral powers.

The pages of history and biography, for instance, furnish numerous examples of heroic conduct, moral fortitude, and virtuous living, which, if read, cannot fail to excite the best emotions in the minds of the young, at that period when they would be most apt to be led into vice. Poetry too has a moral tendency as well as an elevating and refining influence. Who can read the poetry of Cowper, Gray, Milton, Thompson, Pollok, Longfellow and others, without feeling that the moral powers have been strengthened, as well as the faculties of taste improved ?

But the reading of the Bible above all other books elevates man in a moral point of view. It teaches morality by the most impressive examples ; it excites faith in the Son of God ; it leads sinners to repentance and lifts their hopes beyond the grave.

Yet it must be confessed that there are some species of writings, that do not tend to promote virtue, yea, their tendency is evidently on the opposite scale. But those who have the care of youth, should

exclude everything of an immoral or vicious character, from the list of books to be read by them. And if such works are read at all—which should not be done—let it be deferred, until the judgment is matured and the principles firmly established.

Then, in conclusion, if the advantages of reading are so numerous, and so momentous in their consequences, should not every one learn to read? Every child in the land should be taught to read and to read *well*. Parents, teachers and legislators, it is in your power to bring out this result. Let parents incite their children to read at home by placing in their reach, books and papers suited to their age and advancement. Let every teacher see that he makes good readers of his pupils. Let him excite in their minds a love for reading. There needs a reform in this respect. Too many leave school without having acquired the power to read well, or a love for reading. Let every teacher labor earnestly to prevent this. He will thus confer a lasting good upon his pupils, gain the approbation of their parents, and the approval of his own conscience. J. D. J.

BUSINESS EDUCATION.

The avowed object of every species of popular education is to prepare the subject for the practical duties of maturer life; and that particular department of training which is found most essentially contributory to this end, is not only, in itself, the most important, but will, eventually, force that acknowledgment from a discerning public.

It is, doubtless, true that the features of a fundamental education, commencing with the English alphabet and embracing those general studies which must form the substrata of all genuine progress in the pursuit of science, are, and must of necessity be, somewhat uniform and stereotyped; depending, for their utility, not so much upon the particular course pursued, as upon the aptness with which the early and progressive lessons are enforced; and we would, by no means, lose sight of the importance of a thorough foundation, to be laid with loving and careful hands, in those tender years, when the young mind, like wax, is ready to be moulded in any conceivable form. A fundamental education should possess all the comprehensiveness and solidity which intelligent architects deem so essential in the foundation of an edifice, knowing full well that upon the integrity of such foundation depends the stability of the superstructure. Neither would we deny or underrate the advantages of that more extended

system of training embraced in the general idea of a "collegiate education," and for the honors and blessings of which our young men are so laudably ambitious. A seven years' course of mental discipline, judiciously arranged and prescribed, leading, as it does, through the intricate windings of abstract theories, and metaphysical deductions; grappling alike with the dead formulas of living science, and the living truths of dead languages, can but be advantageous, if secured without the surrender of more vital interests. The subtle philosophy of ancient Greece, as perpetuated in the dogmas of her wisest men, the attenuated abstraction of Euclid, the logical sequences of Bacon, and the graces and accomplishments of elegant literature, as enforced in the works of more modern genius, are, each and all essential in the rearing of that complete and systematical edifice known as a "finished education."

The question, however, which we propose more minutely to consider, is the *special* training which experience has proved essential in preparing the faculties for an intelligent appreciation and discharge of the actual duties of life. That this special application of the various departments of science is not contemplated in that talismanic phrase, "a collegiate education" is patent from the very general favor given to the collateral departments of the university, viz: Theology, Law, and Physics. It is thus, tacitly conceded that translating Virgil, and wading through the problems of Euclid, have no necessary particular application to the doctrines of the Trinity, the science of Legal Precepts, or the theory of Circulation, however advantageous they may have been in preparing the mind for an intelligent reception of these particular truths. But the calling which eventuates from either of these special departments of education is dignified by the title of "profession," and has its appropriate insignia, in a certificate beautifully printed on parchment, "signed sealed, and delivered," an immaculate neck-tie, with "a suit of sober black," and other technical distinctions immediately apparent to the outside world, and rarely underrated by the "professors" themselves; while the more unpretending occupation of the business man gives him no claim to these distinctions. It has, therefore, been considered useless to individualize this calling, by the appointment or recognition of any special department of training.

Were men disposed to candid, independent thinking, it would need no argument to show that, if one is considered unfit to enter upon the sacred duties of evangelist, lawyer, or doctor, without the previous drill and endorsement of special Boards or Professorships, there could not be less necessity in the case of those who are to control the

centripetal element of national and individual prosperity, about which revolve the vital interests of society itself, in its manifold relations. It is true that even a preliminary education—such as can be had at the least presuming of our schools—is intended to embrace a practical knowledge of the science of numbers, so far as the same is taught in our excellent arithmetics; a fair exposition and inculcation of the primal truths of philology, with the enforcement of the general principles of philosophy, chemistry, and the higher departments of mathematics; and it is also true that, with the majority of people, these points, very mildly enforced, are considered a sufficient basis for a successful business career. The common argument used—and it is a potent one, in that it tickles the fancy, and seems, without reflection, to have the specific gravity of “good hard sense,” is that the science of business is no science, but simply an *experience*; and that the only way to know anything of commercial matters is to commence at the lowest point of menial service, and work up gradually through the consecutive stages of subserviency and dependency to the sublime height of complacent dignity known as “Business Experience.”

Now we are not of the number who would underrate this preliminary training in the humbler spheres of service; neither are we prepared to say that it is not essential to the fair proportions of that ideal character which we designated as the “Business Man;” but we have not sufficient evidence of the fact to make us accept, at once, the flippant dogma that *experience* in the drudgeries of business—the manipulations of trade—is alone sufficient to qualify one for the proud position of an *educated* business man. In fact, experience sufficiently proves that if this sharpening of the wits, in the processes of bargain driving, is relied upon to guide one safely through the labyrinths of debit and credit, as effecting the mutual and counter interests of parties, it will prove worse, even than a “broken reed.” Keeness and sagacity, in the general management and direction of business, may be an endowment neither dependent upon a knowledge of details, nor affected by it; but the systematic and truthful arrangement of facts, wherein the rights of individuals are established or annulled, calls for a broader scope of intelligence, and a more intricate adjustment of the machinery of thought.

The fallacy is well-nigh exploded that, to learn the theory of business, it is first necessary to become familiar with the minutiae attending the actual exchange of commodities; and the impression which has been forced by a close observation of facts, is rapidly gaining ground that a judicious preparatory training in the *science* of

business is the best possible foundation for a successful career.

The question very naturally suggests itself, in what way can this training be made the most thorough and efficient? When a man desires to become proficient in the leading principles of any system of Theology, he places himself under the tutelary care of those who are themselves proficient, and who make a *profession* of inculcating the principles which he desires to master; and so, of the other professions, Law and Medicine. It would be difficult to find a sufficient reason for pursuing a different policy with reference to business training. The eminent success which has crowned the efforts of those who have, with a proper appreciation of their high duties, adopted the profession of teaching Commercial Science as a specialty, must forever set at defiance the cavils of such as are unfamiliar with these results; while the superior attainments of those who have adopted the reasonable policy of building the superstructure of experience upon the broad foundation of intelligent theory, will never fail in pointing the way to aspirants for distinction in commercial pursuits.

—*Merchant.*

FORGETFULNESS IN PUPILS.

A complaint that appears to be universal among teachers, but more frequently made by those of the Primary than those of the Grammar Schools is, that the pupils forget the greater portion of what they have learned, thereby rendering it necessary that the same subjects of study and the same lessons should be frequently repeated. In some cases, it has been said, that not more than one-tenth part of the lessons, over which the teachers have diligently labored, has been remembered. This complaint is based upon the mistaken idea that the pupils have really learned what they have studied and what has been explained to them by their teachers in recitation. It may be true enough that the pupils have committed the subjects of their study to memory, and that the teachers have labored to illustrate and explain them. But, nevertheless, the *learning* of the subject was never effected. Teaching and learning are two very different things. It is the teacher's duty to teach. It is the pupil's duty to learn. And it is the learning, not the teaching, that educates the pupil. The teacher may exhaust his energy in teaching, and if the pupil does not learn, his labor will accomplish nothing. Instruction and education are far from being synonymous terms. There may be much instruction and but little education. Such, indeed, is the fact.

Instruction, in very many instances, even when faithfully imparted, does not result in education; and the reason is plainly apparent. The pupil does not learn; therefore he is not educated. The fault, in its general application, is in the rote system, which prevails to a greater extent in the Primary than in the Grammar Schools. The pupil commits his lesson to memory, but does not apprehend the substance of what he so labors to learn. He memorizes mechanically, but in most cases does not learn the lesson, because it does not reach his understanding. The process may be steadily and laboriously pursued, and yet no definite idea impressed upon the mind. The pupil may labor assiduously to commit his lesson to memory, but unless the substance of it be impressed in distinct ideas upon the mind, there is no expansion of the understanding—no fixed impression upon the intellect. In such view it is improper to say that the pupil forgets, for he cannot forget what he never learned. Perhaps eight, if not nine-tenths, of the lessons memorized by the pupil are forgotten. And why? Simply because it is as much the habit, if not the property, of mere memory to forget, as it is for it to acquire. And it does the work of forgetting much more rapidly than that of acquiring. Hence the adage that memory is treacherous and not to be trusted. It is possible that this adage, however venerable in the use of centuries, if properly examined, may prove to be a slander upon one of the most necessary and useful properties of the human mind. It may be charged with treachery in the loss of what it never had in charge. It may not be proper to say that memory loses that which in common with other mental powers it never possessed. Whatever is memorized becomes the legitimate property of memory only when it is apprehended and understood. The mythological idea of memory does not admit of absolute forgetfulness. It represents memory as the daughter of *Cœlus* and *Terra*—of Heaven and Earth, and the mother of the Muses. As the child of Heaven, she is to perpetuate on earth what she receives from her celestial inheritance; and she is called the mother of the Muses, because they are the representatives of all scientific knowledge. There can be no progress in humanity without remembrance. None more than teachers charge memory with being treacherous, and yet many of them do not hesitate to trust it, and that too in one of the most important of life's relations—the development and training of the mental powers.

It has been often said, and sometimes by men of great intelligence, that it is of the highest importance to store the memory well with facts and principles, that they may be called up and used during the progress of life. In one sense the sentiment may be true;

but it is a sense in which it is essentially restricted from that in which it is most commonly used. It may be well to store the memory with facts and principles. But in order to do this something more is necessary than the habit of mere memorizing. The understanding must be engaged in the service; and it is the memory of the understanding that must take knowledge of the facts and principles, or they will never come up for use during the progress of life. The mechanical operation of committing to memory is the tracing of characters upon a sandy shore, where the waves are continually rolling in that wash them out. It is the memory of the understanding that is the stone tablet upon which the lasting record may be inscribed. This is the only record that memory makes which may be read and enjoyed as often as the eventful vicissitudes of life will permit the traveler to return in thought and feeling to visit the scenes through which he has passed.—*Educator*.

SONG OF THE PAUSES.

When children endeavor to write or to read,
 Their *stops* they should carefully mind;
 One word must not gallop with hot-headed speed,
 While another comes lagging behind.

The COMMA politely first bows his black head,
 And cries, Little Scholar, count *one*,
 SEMICOLON counts *two* in things properly read,
 And seems tossing a ball up for fun;

Mr. COLON, to look at him, seems to count two,
 While he means all the while to count *three*:
 The PERIOD shows but one dot to our view,
 But *four* means his number to be.

When surprise or emotion we are to express,
 This comet-shaped fellow we see!
 Counts *four and a half*, nor contents him with less,
 And your voice raises up to his key.

And, then, when a question must surely be asked
 This crooked-backed fellow they send?
 And again to count *four and a half*, we are tasked,
 If we only would ask for a friend.

Young's Manual.

Resident Editor's Department.

CAPT. J. W. ATWOOD —We are sorry to record, in this number of the Journal, the death of one of our "Board of Editors."

Capt. Atwood was a faithful and successful teacher, and continued his work in the school room, until he deemed it his duty to take up arms in defence of his country.

He gave his life a sacrifice on the altar of freedom, as will be seen from the following:

TRIBUTE OF RESPECT.

At a meeting of Winston Lodge, No 167, A. Y. M., held in the Hall, on Tuesday evening, July 12th, A. L. 5862, A. D. 1862, the death of our brother Capt. J. W. Atwood, attached to a Lodge in the city of Nashville, but recently a member of this Lodge, having been announced by the Worshipful Master, the following members were appointed to draft suitable resolutions, expressive of the feelings of the Lodge under this sad bereavement, to wit: G. H. Renigar, Wm Barrow, and J. W. Alsbaugh; whereupon the following preamble and resolutions were immediately reported and adopted, viz: Whereas it has pleased the great Architect of the Universe to call from the Lodge below to the celestial Lodge above our brother Capt. J. W. Atwood, commanding Co. E. 48th Reg. N. C. Troops, who expired in the city of Raleigh, of Typhoid fever, on Thursday the 3d of July, 1862.

Resolved, That while it becomes us meekly to bow to this sad dispensation of providence, we can but mourn the loss of one who, as a member of Society, was ever kind, social and generous; as a Mason, ever faithful in the discharge of his duties, and as a citizen and soldier, brave, gallant and true.

Resolved, That in his death the fraternity of masonry has lost one of its truest and best members one who, both in his private and public walks, adorned the character of man with those ennobling virtues of head and heart, that never fail to render him who possesses them beloved by all.

Resolved, That while we know his body slumbers in a soldier's grave, and that he met the last enemy far away from home, and those that were dear to his heart, we yet humbly trust that he is now safely at rest in that celestial Lodge above, where the Supreme Architect of the Universe presides, and where the weary are forever at rest, there ever realizing the glorious truth, that "dust thou art, and unto dust shalt thou return," was not spoken of the Soul.

Resolved, That we tender to the wife and family of our deceased brother, our sincere condolence, and for consolation refer them to the exemplary life and ennobling virtues of him whose untimely death they with us so deeply mourn.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days, and that the Secretary be requested to forward a copy of

these resolutions to the *Western Sentinel* and the *Journal of Education* for publication and also a copy to the family of our deceased brother.

G. H. RENIGAR,
WM. BARROW,
J. W. ALSPAUGH.

MEETING OF THE ASSOCIATION.—On account of the absence of the General Superintendent of Common Schools, in search of health among the mountains, we have not been able to hold a meeting of the Executive Committee, to determine the time and place for our next meeting.

In the meantime, we propose to call the attention of the members, and others who may propose to attend the meeting, to some of the questions and items of business that will be brought before the Association.

The Association failed to select any special topic for discussion at the next meeting, but the reports of the various committees will always furnish interesting subjects, and elicit remarks from the members that will both entertain and instruct those who may be present.

Reports will be expected from the following committees, or as many of them as may have a representative at the meeting :

Resolved, That a committee of three be appointed, to report, to the next meeting of the Association, a list, accompanied with suitable models, of a set of Apparatus designed to illustrate the sciences taught in Common Schools ; the cost of said Apparatus not to exceed twenty dollars per set.

The committee appointed, under this resolution, consists of Rev. L. Branson, A. A. W. Burkhead, and W. M. Coleman.

The following were announced, by the President, as the standing committees, for the ensuing year :

COMMITTEE ON COMMON SCHOOLS.—Rev. C. H. Wiley, D. S. Richardson, Rev. J. L. Kirkpatrick, D. D., Rev. T. M. Jones, and W. B. Jones.

COMMITTEE ON JOURNAL OF EDUCATION.—J. D. Campbell, Rev. C. H. Wiley, D. S. Richardson, S. H. Wiley, and C. W. Smythe.

COMMITTEE ON ESSAYS AND LECTURES.—S. H. Wiley, A. D. Wilkinson, J. J. Stewart, W. C. Kerr, and Rev. S. C. Millen.

COMMITTEE ON EDUCATIONAL STATISTICS.—Rev. C. H. Wiley, Richard Sterling, Rev. B. Craven, D. D., D. A. Davis, and J. H. Mills.

COMMITTEE ON MILITARY SCHOOLS.—Gen. D. H. Hill, Col. C. C. Tew, R. W. Millard, W. F. Alderman, and W. M. Coleman.

AUDITING COMMITTEE.—Jesse H. Lindsay, Rev. J. Henry Smith, and Rev. T. M. Jones.

When we observe any tendency to treat religion or morals with disrespect and levity, let us hold it to be a sure indication of a perverted understanding, or a depraved heart.

THE NORTH-CAROLINA JOURNAL OF EDUCATION.

VOL. V.

NOVEMBER, 1862.

No. 11.

STATE EDUCATIONAL ASSOCIATION OF N. C.

PROCEEDINGS OF THE SEVENTH ANNUAL MEETING.

LINCOLNTON, Tuesday, October 14th, 1862.

The Association met, at the call of the Executive Committee, at 7 o'clock, P. M., and was called to order by the President, W. J. Palmer, of Raleigh.

The meeting was opened with prayer, by Rev. R. N. Davis, of Lincolnton.

The President then delivered his annual address, after which the Association was declared open, for the transaction of business.

On motion of C. W. Smythe, the Association voted its thanks to the President for the interesting address just delivered, and requested him to furnish a copy for publication in the *N. C. Journal of Education*.

The Association then proceeded to the enrolment of the members present and the election of new members.

The following members, representing nine counties, were enrolled during the meeting:

Cabarrus — W. M. Coleman, Miss E. Pharr.

Carteret — Capt. Leecraft, Miss Mary Arendell.

Davidson — C. W. Smythe, G. W. Hege.

Duplin — S. W. Clement, J. Rhodes.

Gulford — Rev. C. H. Wiley, S. Lander, M. S. Sherwood, Rich. Sterling, C. G. Yates, J. D. Campbell, Mrs. C. H. Wiley, Mrs. S. Lander.

Lincoln. — Rev. R. N. Davis, A. W. Burton, W. H. Alexander, A. McCoy, Capt. A. S. Haynes, S. P. Sherrill, Wm. Michal, Thos. W. Lindsay, J. C. Jenkins, R. H. Abernethy, Wm. Tiddy, John

Coulter, Rev. Saml. Lander, Wm. Ramseur, Col. S. D. Ramseur, Mrs. F. Hoke, Mrs. V. A. McBee, Mrs. Wm. Michal, Mrs. J. E. Boyer, Mrs. Wm. Tiddy, Miss E. Carrier, Mrs. R. Justice, Mrs. D. Bysaner, Mrs. Jane McCoy.

Mecklenburg.—M. D. Johnston, W. J. Yates, J. P. Ross.

McDowell.—Rev. R. L. Abernethy, E. A. Poe.

Wake.—W. J. Palmer, Mrs. V. C. Howell.

C. W. Smythe moved that a committee of three be appointed to prepare business for the action of the Association. The motion was carried, and the committee appointed consisting of Rev. C. H. Wiley, G. W. Hege and Rev. R. N. Davis.

On motion of Rev. C. H. Wiley, a committee of three was appointed to nominate officers for the ensuing year. The committee consists of Messrs. R. Sterling, M. D. Johnston and M. S. Sherwood.

Prof. Sterling moved that a committee of five be appointed to prepare an address to the people of North Carolina, setting forth the special claims of education upon them, during the present crisis of our country. After some discussion, the motion was passed, and the committee instructed to prepare and publish the address, without referring it to the Association. Rev. C. H. Wiley, S. Lander, C. W. Smythe, R. Sterling and G. W. Hege constitute the committee.

On motion of Rev. C. H. Wiley, Prof. C. W. Smythe was appointed to draft a memorial to the Congress of the Confederate States, asking that authors and publishers of school books may be protected, for a time, from the competition of foreign publishers.

The Association was entertained with an address from Rev. C. H. Wiley, setting forth the progress that has already been made in the production of a supply of books for our schools and the prospect of a real and speedy independence of all other countries, in this particular.

The business committee reported that the first order of the day, for to-morrow, will be the election of officers; and that the following question will be discussed by the Association, at 11 o'clock:

“Can there be political without intellectual independence?”

On motion, a committee, consisting of Messrs. J. D. Campbell, R. Sterling and S. W. Clement, was appointed to report to the Association four subjects for premium essays to be written by teachers of common schools.

On motion of M. S. Sherwood, the Association adjourned to meet at 9 o'clock to-morrow.

The meeting was closed with prayer, by Rev. C. H. Wiley.

SECOND DAY—MORNING SESSION.

OCTOBER, 15th, 1862.

The Association was called to order, by the President; and the meeting was opened with prayer, by Prof. Sterling.

The records of yesterday's proceedings was read and approved.

Several new members were proposed and elected, and their names added to the roll.

The order of the day being the election of officers, a considerable time was spent in discussing the proper method of proceeding. And to prevent future difficulty on this subject, the following By-law, offered by Mr Sterling, was unanimously adopted, as by-law number

XI. The President of this Association shall be elected by ballot, after nomination in open session; and where more than two candidates are voted for, the one having the smallest number of votes shall be dropped, after each ballot. The other officers shall be nominated, by a committee appointed for that purpose, and elected *viva voce*.

The Association then proceeded to the election of a president.—Messrs. S. Lander and R. Sterling were nominated, and on the first ballot. Mr. Lander was elected, and took his seat as President.

The committee appointed to nominate the other officers, reported, and the following persons were elected as the officers of this Association, for the ensuing year.

President.

S. LANDER, of High Point.

Vice Presidents.

Rev T. M. JONES, of Greensboro.

L. BLACKMER, of Salisbury.

Prof. F. M. HUBBARD, of Chapel Hill.

D. S. RICHARDSON, of Wilson.

Rev. J. L. KIRKPATRICK, D. D., of Davidson College.

L. C. GRAVES, of Clinton.

Recording Secretary.

J. D. CAMPBELL, of Greensboro.

Corresponding Secretary and Treasurer.

W. J. PALMER, of Raleigh.

A letter, from Rev. R. L. Abernethy and E. A. Poe, of Marion, expressing regrets that they were unavoidably prevented from being with us, and asking the privilege of becoming members, though absent, was read to the Association, and they were elected and enrolled as members.

The following resolutions, offered by Rev. C. H. Wiley, were unanimously adopted :

A number of manuscripts of new school books having been brought to the attention of the Association, it is, therefore,

Resolved, That the authors be informed that this Association hails, with lively satisfaction, these signs of intellectual energy and independence in the people of the State, and tenders to such authors the sincere sympathy of all its members.

Resolved, That while the Association has solemnly bound itself to discountenance and disown all teachers who use foreign text-books in preference to those written and published in the Confederate States, when such works, of a proper character, can be obtained, it can not, in the nature of things, examine manuscripts, and ought not to make any special recommendations of individual works.

Resolved, That these resolutions be published in the newspapers of the State, that all who are capable of preparing books, may know that the whole influence of the Association is sacredly pledged to the patronage of school books published by our own people; and that authors may understand the impropriety and impossibility of having works examined and recommended by the members of the Association, in their collective capacity.

The business committee made their report, in regard to the order of proceedings for the day.

The committee on the *Journal of Education* made a verbal report, in regard to the condition and prospects of that publication : and on motion of Mr. Sterling, the following resolution, adopted at the last annual meeting, was unanimously re-adopted :

Resolved, That the "Standing committee on the Journal of Education" be instructed, to take into consideration the propriety of making such changes in its character and size as, without departing in any respect from its original design, shall adapt it more specifically to the wants of families and persons of literary taste; and to present to the next annual meeting of the Association, a scheme of such changes and improvements as may be deemed advisable.

The committee appointed at the last meeting, to report on the subject of school apparatus, presented the following report, which was adopted.

The committee on Apparatus for the common schools report, that there is a great need of Blackboards and Geographical Maps in these schools; and the committee would recommend to the Association to take such steps as will be best calculated to supply the deficiency.

The committee appointed to report subjects for premium essays, reported the following:

1. Popular Education necessary to the prosperity and perpetuity of a Republic.
2. School Government.
3. A higher standard of education for common school teachers.
4. Dignity of the teacher's profession.

On motion, the report was adopted, and the Executive Committee instructed to offer a premium of \$25 00, on such conditions as they may prescribe, for the best essay, written by a teacher of common schools, on each of these subjects.

The order of the day for this hour being called for, the discussion of the question, "Can there be political, without intellectual independence?" was opened by Prof. Sterling, in the negative. Prof. Smythe replied, in the affirmative; and the discussion was continued, until the hour for adjournment, by Mr. W. M. Coleman, Rev. C. H. Wiley and Mr. A. W. Burton.

The Association then adjourned, to meet at 2 o'clock, P. M.

AFTERNOON SESSION.

The Association met at the appointed hour, and was called to order by the President.

The following were announced as the standing committees, for the ensuing year:

COMMITTEE ON COMMON SCHOOLS.—Rev. C. H. Wiley, M. S. Sherwood, W. J. Yates, John G. Eliot, and Rev. R. N. Davis.

COMMITTEE ON JOURNAL OF EDUCATION —J. D. Campbell, Rev. C. H. Wiley, D. S. Richardson, S. H. Wiley and C. W. Smythe.

COMMITTEE ON LECTURES —Richard Sterling, M. D. Johnston, G. W. Hege, W. M. Coleman and W. C. Doub.

COMMITTEE ON EDUCATIONAL STATISTICS —Rev. C. H. Wiley, S. W. Clement, J P Ross, W F Alderman and D A Davis.

COMMITTEE ON MILITARY SCHOOLS —Gen D H Hill, R W Millard, Rev T M Jones, Rev F M Hubbard and W B Jones.

AUDITING COMMITTEE.—M S Sherwood, S H Wiley and C W. Smythe.

The Executive Committee reported, in regard to the award of premiums for essays written on the subjects assigned at the last meeting of the Association, as follows:

The State Educational Association at its annual meeting, for the year 1861, offered a premium of twenty-five dollars for the best essay,

written by a Common School teacher; on each of the following subjects, viz:

- 1 The standard of moral character in teachers.
- 2 The claims of Orthography and Orthoepey.
- 3 The art of reading the English language.
- 4 The propriety and importance of employing female teachers in our Common Schools.

The undersigned were appointed a Committee to give notice of this action of the Association, to receive the essays offered, and to decide on their relative merits,—and for the information of those concerned, and of the public generally they hereby report the manner in which they have discharged the duties assigned to them.

Due notice of the action of the Association was published in a way to bring it to the attention of teachers over the State—and the competitors for the prizes were required to send in their essays by the first of April last, about four months from the publication of the notice.

After waiting a reasonable time, the essays were opened, carefully examined and the premiums awarded before the envelopes containing the names of the authors, were opened.

The following are the decisions made by the Committee:

The premium on the first subject is awarded to MISS MARTHA ANDERSON, a Common School teacher of Orange county.

On the second to MISS DELILAH J. FLEMING, a Common School teacher of Granville county.

On the third to MR. J. J. HOYLE, a Common School teacher of Cleveland county.

On the fourth to MRS. E. J. WILSON, a Common School teacher of Meeklenburg county.

The Committee received a number of essays on the first and third subjects which they consider highly creditable to the authors, and honorable to the system of Common Schools; and between some of these and those selected as the best it was hard to make a decision.

The Committee think some of these essays worthy of publication in the North Carolina Journal of Education, and they have accordingly filed them in the office for that purpose.

C. H. WILEY,
J. D. CAMPBELL, } Committee.
S. LANDER.

The Committee appointed to draft a memorial to the Congress of the Confederate States, reported, and after some discussion, the whole subject was indefinitely postponed.

On motion of Prof. Sterling, it was

Resolved, That a committee of seven be appointed, to prepare an address to the teachers and friends of education in the Confederacy, on the subject of proper text books for our schools.

The President announced the names of Rev. C. H. Wiley, W. J. Yates, A. W. Burton, G. W. Hege and S. W. Clement, and, by a vote of the Association, the number of the committee was completed by adding the names of Gov. Vance and Col. Wm Johnston.

The following resolution, offered by Rev. C. H. Wiley, was unanimously adopted :

Resolved. That a committee of three be appointed to wait on the Legislature and inform the Committees on Education of the views of this Association on the subject of Common Schools, of Text Books, and on the separation of the School Fund and other public Funds of the State.

The committee appointed under this resolution, consists of Rev. C. H. Wiley, W. J. Palmer and W. M. Coleman.

On motion the Association adjourned, to meet at 7 o'clock this evening.

— EVENING SESSION.

The President, having called the Association to order at the appointed hour, introduced Mr. W. M. Coleman, of Concord, who entertained the large audience assembled, with an able and interesting address. The Association returned him a unanimous vote of thanks, and requested a copy of the address for publication.

The following resolution was offered by W. J. Palmer and unanimously adopted :

Resolved, That this Association recommend a general convention of teachers throughout the Confederate States, to be held at—— in —— 1863, to take into consideration the best means for supplying the necessary text books for use in our Schools and Colleges, and to unite their efforts for the advancement of the cause of education in the Confederacy; and that the Executive Committee be directed to correspond with teachers, in the various States, with a view to the accomplishment of this object.

Rev. C. H. Wiley offered the following, which was unanimously adopted :

Resolved, That the Association regards the Institution for the instruction of the Deaf and Dumb and the Blind, in Raleigh, as a part and an important part, of the beneficent system of public schools in the State; and that the members will endeavor to promote its use

fulness, by making known its claims and advantages to that unfortunate class of the community for whose benefit it was established.

The following, offered by Mr. W. J. Yates, was unanimously adopted, by a rising vote:

Resolved, That the thanks of the Educational Association of North Carolina are due, and are hereby tendered to Rev. C. H. Wiley, General Superintendent of Common Schools for the State, for the faithful manner in which he has discharged his duties; and that this body individually and collectively acknowledge and appreciate the zeal and ability shown by him in promoting the cause of Education in North Carolina.

The following resolutions were presented by Rev. C. H. Wiley consecutively, and were all unanimously adopted, the first by a rising vote of the Association.

Resolved, That in the opinion of this Association, the hospitality of the citizens of Lincolnton in entertaining its members, is, under the circumstances and habits of the times, highly honorable to them, and that we hereby tender to the people of this ancient town our high and grateful sense of their liberality and kindness.

Resolved, That the Secretary be instructed to furnish copies of these resolutions to the Pastors of the various churches in the town, and to have them published in the Papers of the State.

Resolved, That the thanks of the Association are due to the various Railroad Companies of the State, for passing delegates to and from this meeting for one fare.

Resolved, That the thanks of the Association be offered to the President and Secretaries for the ability, impartiality and care with which they have discharged their duties.

On motion of W. J. Yates, Hon. Z. B. Vance, Governor of the State, was elected an honorary member of this Association.

On motion of Rev. C. H. Wiley, Col. Wm. Johnston, of Charlotte, was elected an honorary member of this Association.

On motion of Prof. M. D. Johnston, the Association resolved, at the close of this evening's session, to adjourn *sine die*.

The committee, appointed at the last meeting of the Association, to report to this meeting, on the subject of Normal and Graded Schools, not being prepared to report, was continued, with the hope that they may be ready to report to the next meeting. This committee consists of S. H. Wiley, Rev. Dr. Kirkpatrick, C. W. Smythe, D. A. Davis and Rev. L. Branson.

On motion the Association adjourned, subject to the call of the Executive Committee.

The meeting was closed with prayer, by Prof. Johnston.

S. LANDER, President.

J. D. CAMPBELL, Secretary.

OFFICE OF SUPERINTENDENT OF COMMON SCHOOLS }
OF NORTH CAROLINA, Oct. 11th, 1862. }

To the Chairmen of the Boards of Superintendents of Common Schools of the several Counties of North Carolina.

GENTLEMEN :—I am happy to inform you that the Literary Board met on the 9th of this month, and agreed to divide among the Counties of the State, for Common School purposes, the sum of one hundred thousand dollars. This is nearly ten thousand dollars more than any semi-annual dividend ever made before from the Literary Fund—and this sum is in part payment of a dividend and a half formerly withheld.

During the year 1861, only the half of one dividend was paid out from the Literary Fund; and this was owing to the great and inevitable pressure made upon the Treasury of the State from the war suddenly forced upon our country. This pressure was temporary, and has been relieved; and the amount due to the Counties for School purposes has been secured, and is now available for their use in the method specified by law.

It was thought that the whole of this balance would not now be needed; but owing to the fact that School taxes are not levied in several Counties, and the price of everything is enhanced, it was supposed that more than the usual dividend of ninety thousand dollars would be necessary to keep up schools even for the diminished number of children who will be able to attend them.

The amount still due from former dividends will be paid out as additions to future distributions as our educational wants may require; and in the meantime the Literary Board is now, as formerly, anxious to keep alive our Common School system, that great nursery of intelligence, energy and patriotism among the masses of our people.

The strict adherence of our State to its plighted faith, and its determination, under the Divine blessing, to fulfil all its contracts, and to commit no spoliation on its former investments for moral and industrial development, have not merely redounded to the ad-

vancement of Society, but have actually lightened the financial burdens incident to the times.

North Carolina has, by her good faith, actually made money, and prevented the taxes on her people from being higher than they are; for, by her determination to meet all her direct promises and implied obligations, she has created such confidence in her integrity and resources that she is enabled to divide the burdens of the war of Independence with future and more prosperous generations. Her financial character is the highest in our beloved Confederacy—and her bonds and promises to pay are not only easily circulated, but actually command a high premium over other issues of the kind.

Let us then be grateful to a kind Providence that we are enabled at this crisis, not merely to furnish means for the education of all our children, and thus to lay broad and deep the foundations of moral power—but that in doing so we are enhancing the pecuniary credit of the State and enabling her to draw on that future for which we are fighting and suffering, for the larger part of the expenses of the struggle for freedom.

The spectacle which our beloved old Commonwealth presents in this day of darkness and of trial is one well calculated to fill the heart of every true son with emotions of gratitude to that beneficent Being who has given us this goodly land for a heritage.

She ranks among the foremost in the number, endurance and courage of the soldiers she has contributed to the second war for Independence—she is foremost in voluntary contributions to the common cause, first in financial credit, and in the very midst of this tremendous shock, tenderly and generously providing for the moral training of all her children, the hope, under God, of the future!

Let us, for our encouragement, look on this brighter side of our affairs; and if we would secure the real greatness and happiness of that future for which we are making such immense sacrifices, let us exert every energy to train the hearts and minds of the young to a true appreciation of the interests for which we are contending. Are our people crimsoning with their blood the whole soil of a continent to be inherited by a race too ignorant and brutalized to value or to hold the liberties so dearly bought?

In every struggle mere brute force is sure to yield in the end before moral power; and though our enemies outnumber us in soldiers and in munitions of war, we need never fear the result, well assured that as long as there are men and women able to understand and appreciate a just and noble cause, and no longer, there

will be brave and willing soldiers to defend it. While this continues freedom's battle "bequeathed from bleeding sire to son," will surely triumph at last, and triumph gloriously.

Then let us, who have the care of the young heart and mind of this new Republic, remember that our camp of instruction is the most important of all; and let us humbly and earnestly invoke Divine guidance in efforts to prepare a future generation to maintain the privileges achieved by the present and to gain all that the present is unable to accomplish.

Let the schools be kept open—find teachers in females, and in others unable to serve their country more effectually in a different way—and with humble trust in God, let us not falter for a moment in the great work before us.

With much respect, I am your friend and servant,

C. H. WILEY,

Sup. Com. Schools for the State.

WHO IS TO BLAME?

"Helen, dear, you are not well this morning!"

"No, mother, my head aches sadly;" and tears filled the earnest eyes that looked not from the pale face of Helen Blake, very young, looked that sweet face, but the eyes had long since learned to weep.

"You must stay at home to-day, my child; you must have rest; school can go on without you one day, I am sure; let me nurse you to-day, and to-morrow you will be well."

"No, mother, I must go; Mr. Wilson's frowns are worse to me than headache. I remember well the look he gave poor Ellen Gray when she left her classes for two days, though he knew her sister, was dying! No, I cannot bear his frowns; I must go!"

"Poor child," murmured the widow, as she watched the slight form passing through the cottage gate. "Poor child, to toil and suffer as she does is a weary lot for one so young—Heaven bless her."

The widow's eyes grew dim as she watched the retreating forms and tears fell silently upon the withered hands that lay folded in her lap. All day long her anxious thoughts were for her child. All day long she seemed to hear the busy hum of voices, and the clattering of chalk and pencils upon the board or slate; then came the ringing of a bell and the trampling of childish feet as the scholar hurried from hall to recitation room; and still before her rose the

vision of a pale, sweet face, wearing its old accustomed look of patient suffering, and she prayed—"Heaven bless my child!"

It was evening, and Helen Blake sat alone in the little recitation room where all day she had been toiling. The murmur of voices had died away, the last problem had been explained, the last lingering footstep had crossed the threshold, and the teacher was alone. The window by her side was open, and the cool air wandered in, laden with the fragrance of fresh spring flowers, and rich with the melody of birds.

She looked out on the waving trees, the green hills and the gloomy clouds, all glorious in the hues of sunset, and thoughts of beauty and of gladness for a moment filled her soul; but the aching head and burning brow recalled the memory of her weary lot, and sighing, "is there no rest?" she leaned her head upon her hands and wept in her despair.

Not till the shades of night were falling did the worn-out teacher reach her home. Then she sunk down in deep exhaustion, and wild words of delirium told plainly of the progress of disease. Many days they watched beside her while she moaned and prayed for rest.

"Don't let them ring the study bell so loud; it makes my head ache. Oh! mother, let me sleep! I cannot go to-day: I am too tired. They say there's rest in Heaven—I wish I were there, mother; I would lie down on the cool, green bank, beside the silver stream, and the angels would sing to me softly, and fan me with their white wings while I slept."

"Christ giveth this beloved sleep," murmured the weeping widow.

Helen Blake was dead. There were many in the slow procession that moved from the white cottage, and childish hands strewed roses on the teacher's bier, for she was well beloved. Many stood by her grave and wept; and the stern Principal of the Female Institute offered a long prayer. He prayed for the widow and the orphan.

The orphan lay at rest among the dreamless dead. The widow sat alone in her cottage—her heart was broken! Who was to blame?

Young trees that are full of blossoms often produce small stock of fruit, or are wont to leave off bearing after a year or twain; in like manner, childhood that promiseth too much, and hath an inordinate show of learning, commonly endeth in very ordinary, and mainly in profitless manhood.

Every degree of guilt incurred by yielding to temptation tends to debase the mind, and to weaken the generous and benevolent principles of human nature.

OPENING ADDRESS:

Delivered by W. J. PALMER, President of the State Educational Association, at the Annual Meeting held in Lincolnton, October the 14, 1862.

In obedience to the call of the Executive Committee of the Educational Association, we have again assembled in council to endeavor to advance the educational interests of our native State. By a clause in the bye-Laws, it becomes my duty as President to deliver an address on this occasion, and I must say that owing to the fact that most of my time during the past month has been occupied in attending to my official duties, I regret that I am not as well prepared as I ought to be, for the proper performance of the task which has thus been assigned to me. Nevertheless I will not shrink from the duty, but will present for your consideration, a few thoughts hastily prepared, amid constant interruptions and close confinement to business. As I look around, I miss the familiar faces of many of our fellow laborers in the cause of education, who have always delighted to attend the annual meetings, and who took a deep interest in promoting the objects of this association. Where are they now, and why are they absent? Some impelled by a sense of duty have gone forth to aid our country in this her hour of trial, and among that number some have fallen nobly defending her rights and liberties. Some whose homes the fortunes (or rather misfortunes) of war have placed within the enemy's lines, are unavoidably absent. Others are absent for various reasons, yet there are many teachers in our good old State who we fear could assign no valid reason for their absence. They could be with us if they would.— They are not fully aroused to the necessity and importance of the united, prompt and vigorous action of all the friends of education in our State.

I consider the present meeting of the Association of more importance than any we have ever held before. Although we have not present so large a number as have usually attended our meetings, we have cause to believe that all fully realize the importance of the present crisis.

We are in the midst of a great revolution. A cruel and remorseless enemy has invaded our soil and is endeavoring to subjugate us and deprive us of the enjoyment of our dearest rights and privileges. And now while thousands of our brave soldiers are in the field fighting for our civil and political freedom, we have met to devise and carry out measures for our intellectual independence. At a con-

ference of teachers and other friends of education held in Raleigh, in July 1861, at which time representatives from all the leading schools in the State were present, a series of resolutions were adopted, to which I beg leave to call your attention. They were as follows:

Resolved, That in the opinion of this assembly representing a large number of the colleges and seminaries—male and female of North Carolina, the contest now going on for Southern Independence should commend itself to the hearts and consciences of all the people of the Confederate States.

2nd. That as this is a struggle for national existence and independence, it is to be maintained and carried on under Providence to a successful issue, not only by legislative acts, and by force of arms in the field, but also in the school-room, at the fire-side and by all those moral agencies, which preserve society and prepare a people to be a free and self-governing nationality; and that considering our former dependance for books, for teachers and for manufactures on those who now seek our subjugation, it is especially incumbent on us to encourage and foster a spirit of home enterprise and self-reliance.

3rd. That the recent unexampled progress of our beloved State, towards a leading position among her Southern sisters is under God mainly due to her great and noble educational system.

4th. That in this time of peril and trial, it is of the first importance, that this system constituting the greatness of the present and the hope of the future, should be maintained with energy, both for the sake of its beneficent results to us, and to our posterity, and as an illustration to the world of the civilization of the people of the Confederate States, and of their right and ability to assert and maintain their freedom and independence.

5th. That we recognize in the Common Schools of North Carolina, the broad, sure and permanent foundation of her whole educational system, and that we would respectfully and earnestly commend to the authorities and people of the State, the primary necessity and the vital importance of preventing a temporary suspension of this nursery of popular intelligence and patriotism and of State independence.

We see clearly set forth in these resolutions the spirit that should actuate us in the great work which we, as the friends and promoters of education, have to accomplish. As our educational system is superior to that of any other State in the confederacy, it is our duty to endeavor to preserve this system unimpaired, and to take the lead

in the enterprise of providing suitable books for use in our schools and colleges, and to do all in our power to encourage and foster a home literature.

Let us for a moment, take a brief review of our past dependence upon the North. It may serve to teach us a beneficial lesson in the future. It is a fact, which admits of no denial, that we have heretofore looked to the North, to furnish us everything. Every year many of our people sent their children to fill up Northern schools and Colleges, while our own schools, were permitted to languish for the want of patronage. After completing the course prescribed in a Southern Institution, they would be sent North to finish their education, thus lavishing immense sums upon the instruction of our youth abroad which ought to have been expended in building up and sustaining Southern Institutions of Learning. Northern teachers have for years come among us—have been employed in our schools, colleges and academies, often in preference to those to “the Manor born,” have been received as tutors in our families to train up our children—have instilled into their minds Northern prejudices, and have taught them to believe that the North is Superior to the South in an intellectual point of view. And it is not at all strange that they did these things. It is perfectly natural that they should love the place of their nativity, and the home where they have grown up from childhood and received their education—and that in the instruction of others, they should pursue that system of education under which they have been instructed.

And then nearly all of the school books from which our children have been taught, were written by Northern authors—most of whom from their ignorance of the South and her institutions were incapable of doing us justice—and in many instances though capable have been unwilling to do so. In some of these books may be found covert and insidious attacks upon our social and political institutions, while in others the minds of the children have been poisoned by the sentiments of infidelity, fanaticism and false moral teachings contained in their pages. In the books of history where our children learn the glorious achievements of our revolutionary ancestors, we see the deeds of valor performed by Northern soldiers painted in glowing colors while the gallantry displayed by the brave men of the South was disparaged or underrated. Pages may be seen devoted to the minute description of the battles which took place at the North, while but a small space is occupied in describing some of the most important engagements, of that memorable struggle which were fought on Southern Soil. Our books of elocution have been filled

chiefly with selections from Northern Orators, and in using them, while practicing the graces of oratory our children have necessarily to some extent imbibed the sentiments they contained. Even our Primers and Readers were mostly prepared at the North, and thus we see that our children even in the first steps taken on the ladder of learning were dependent upon the North.

And not only in our school literature, but in all the other departments we have been equally dependent.—Our country has been flooded with works of romance—periodicals—pamphlets and family newspapers published at the North, and mostly filled with light trashy reading, and while such publications as Harper's—Godey's Ladys book, Frank Leslie's Illustrated Papers or the New York Ledger were to be found in nearly every Southern family, our own Literary Magazines and newspapers were left without support or encouragement, and with but few exceptions have been compelled to suspend publication. Who does not remember the eagerness with which the ladies used to look forward to the monthly visits of the Lady's book, and how anxious they were to see the latest fashions, which were of course adopted because they came from the North.—And we all recollect the great excitement produced by the New York Ledger which was heralded forth as the chief of family and literary papers—to which the great Sylvanus Cobb and the immortal Mrs Southworth—and a host of others were contributors.—Thousands, yes tens of thousands of these and similar publications were scattered, weekly, broadcast throughout the South, instilling the ruinous and poisonous sentiments contained in their columns into the minds of the readers. If a Southern Author wrote a book, he was compelled to introduce it into public notice through the medium of some popular Northern publisher. Most of the songs we sung were written and the music composed and published at the North. In fact we were dependent upon them for everything, and it is humiliating, to think that a people possessing our unsurpassed natural resources, both mental and physical should so long submit to a thralldom so inglorious and complete. Yet we did so willingly, and turned to the north to supply all of our wants, with the same steadfast devotion, that the pious musselman prostrates himself before the rising sun. Is it at all strange then that our children were educated to think and that foreign nations believed, that the South was intellectually inferior to the North? A writer in the Westminster Review in 1857 in an article entitled "The destiny of the American Republic in the event of the election of an Abolition-President, thus speaks in a contemptuous manner of the ability of

the South. "The North has the numbers, the wealth, the good cause and the Sympathy of Christendom—the South so poor in numbers that the world will not believe the figures of the census.—It is so poor in wealth, that its convention of Planters and merchants, make the same complaints year by year of the want of capital and the high price of labor on the very same page, with the threats of setting up steamers, railways, colleges, factories and a complete new literature, whereby New York will be ruined as a Port, and England supplied with cotton without any intervention of Northern capitalists.—Threats that the New England colleges will have no aristocratic youths within their walls to be corrupted with vulgar notions of constitutional rights and the dignity of work.—While a bright future will open on the whole class of Pro-Slavery authors, whose works are henceforth to supply the literature of all past ages.—The business of expurgating books and of creating a complete system of school books suitable to the South is actually confided to a committee—headed by a bishop and chiefly composed of University men, which committee was to meet in Columbia, South Carolina, in May 1857." It will be seen that our threats to build up a literature of our own, were regarded as mere idle boastings, which would never be realized. They have learned ere this, that though small in numbers, we have already won the admiration of the civilized nations of the world for our "constancy, fortitude, endurance and bravery," and that we have been victorious in every fairly contested battle, although against vastly superior numbers of the enemy. We must prove to them that we can make and sustain a literature of our own. This is no time to pass resolutions, and say what we are going to do. Now is the time for action. We have teachers of ability to write our school books, and facilities for publishing them. We must devise means to secure their adoption in our schools. Already some of our best teachers have assumed the responsibility of publishing school books needed to supply the present demand, and we are happy to know that they are meeting with great encouragement—even beyond their most sanguine expectations. We have already published—"Our Own Primer and Readers—Our Own Grammars; and several other books are in press and will soon be published. Our literary skies are brightening, and the books already issued like the bow of promise in the clouds give indications of a brighter day yet to come.

Teachers of North Carolina—you have a great responsibility resting upon you at the present time. There are many perhaps who are inclined to go into the army to give their aid in driving the in-

vader from our soil. But it is my earnest opinion that your country demands your services in the school room. 'Tis there that you can serve her better than in any other sphere of action. As has been truly remarked "the teacher, wherever and whenever found, whether in the modest school house or in the splendidly endowed university is, next to the man of God, the great humanizer and civilizer of mankind." If he be worthy of his calling, no responsibility is greater, and no usefulness higher than his—and even the splendid achievements in the field do not exceed in true glory his laborious and arduous duties. You are called upon to instruct the youth, who at this time occupy a position of peculiar and extraordinary interest. The responsibilities which will soon devolve upon them are indeed solemn and thrilling. They stand next to the generation now upon the stage of busy life and many of them are beginning to tread in the footsteps of those who are passing away. Upon them will soon begin to rest the responsibilities of a new government and the power that will wield the future destiny of our young Confederacy will soon be confided into their hands. They are soon to take their places in our national councils, and various posts of duty and responsibility are to be filled from their ranks.

The virtue and intelligence of our citizens are strong pillars upon which our confederacy must rest. It is a universally received axiom that the foundation of a republic must be in the information of its people, and that the general diffusion of knowledge is the only true security for well regulated liberty, which must rest on a just sense of what is due from man to man. Aristotle said "that the most effective way of preserving a State, is to bring up the citizens in the spirit of the Government—to fashion, and as it were to cast them, in the mould of the constitution.

How important then is it that our schools and colleges should be sustained, and our youth be prepared by the advantages of education, for the duties which will soon devolve upon them. But above all should we strive, to preserve our present excellent system of Common Schools. Attempts have been made, and there is reason to believe that they will be again made to suspend our common schools—at least during the war. Let us hope that the efforts of those who are endeavoring to stop them may prove unsuccessful.—That those who legislate for our common interest will never act in so suicidal a manner. May our good old State ever prize

"Knowledge as her noblest wealth
And best protection."

And

"While she exacts a allegiance, shall admit

SWEARING.

An obligation on her part to teach
Them who are born to serve her and obey,
Binding herself by statute, to secure
For all the children, whom her soil maintains,
The rudiments of letters.

So that none

However destitute, be left to droop
By timely culture unstain'd, or run,
To a will disorder'd or be forced,
To drudge through weary life without the aid,
Of intellectual implements and to be,
A savage horde among the civilized
A servile band among the hardly free.
So shall licentiousness and back resolve
Be rooted out, and virtuous habits take
Their place: and genuine piety descend
Like an inheritance from age to age."

SWEARING.

Of all the numerous, complicated crimes
That both infest and stigmatise the times,
There's none that can with impious oaths compare,
Where vice and folly have an equal share.

It is not our purpose to write a homily on this subject; but simply to call attention, in a few plain remarks, to a wide spread and pernicious evil. Swearing like drinking, is confined to no one class or condition of society. The young and the old, persons of both sexes—the rich and the poor, the learned and the ignorant, the bond and the free, are more or less guilty of the practice. Should the eye of a profane swearer light upon these lines, we ask him to pause a moment, and seriously ponder the following consideration.

Profane swearing is *forbidden by God*.—"Swear not at all."—This command is positive; as much so as any precept of the Decalogue; and for the violation of which you are as responsible as you would be for theft—for He who said "Thou shalt not steal," has also said "Swear not at all,"—If, therefore, you have any regard for your Maker, desist from the practice of profane swearing.

It is a *useless* practice. We have heard men attempt to justify the use of strong drink on the grounds of its utility; they tell us it warms them in winter, and cools them in summer—and they are firmly persuaded that all this is so! But who ever heard a just or even a sensible plea for an oath? Who will pretend to say that the use of profane language is profitable in any way? The swearer him-

self knows that it is not. It makes him neither wiser, nor richer, nor more respectable. It increases in no degree his influence; and it is very far from recommending him to the favorable notice and regards of the good and upright. Besides all this, it is a well known fact that but little confidence is placed in the statements of a man who backs what he says by a hard oath. His veracity is most commonly suspected by men of strict integrity; and if believed at all, it is because what he states is known to be true, independently of his testimony. In short, not one single advantage can be shown to result from the practice. Why, then, persist in it?

It is *no mark of a gentleman* to swear. We do not say that he who swears is no gentleman—we leave others to determine this.—But we do say that profane swearing is no mark of good breeding—of gentlemanly character. What are the facts of the case? Why, the most worthless and vile, the refuse of mankind, and the drunkard, swear as well as the best dressed and best educated ‘gentleman.’ It requires no particular smartness, no special intellectual endowment to acquire proficiency in the art. The basest and meanest of mankind swear with as much tact and skill as the most refined. To say the least, then, the common swearer can, on this account, lay no claim to being a gentleman; the practice *adds* nothing to his respectability.

The most weighty consideration against swearing is, *God will not hold you guiltless*. One of the ten commandments is specially directed against this practice: “Thou shalt not take the name of the Lord thy God in vain.” No man so frequently and so wantonly takes the name of God in vain as the profane swearer. He never uses it but with profane lips; he never uses it but in invoking imprecations either on his own head or on others. For such wanton, impious use of His name—a Name before which all holy intelligences prostrate themselves—God has solemnly declared “I will not hold him guiltless that taketh my name in vain.” Let the swearer seriously think of it, and let him abandon a practice which is not only wholly unprofitable, but which, if not repented of, must finally expose him to the malediction of his offended Maker.

MUSIC IN THE FAMILY.

It is a common remark with discerning travellers, who are either musical professors or amateurs, that no people possess so many musical instruments as the people of America. You can scarcely pass a house, in city, town, or village, without hearing the sound of the

piano ; the churches are supplied with organs : the farmer's cottage boasts its melodeon : the mechanic has his flute or violin ; even the apprentice has his accordeon or jewsharp ; and yet, melancholy confession though it be, we are not possessed of music corresponding to all this show, or rather to all this noise. In other words, it may be said that we have "great cry, and little"—music.

If ours were a nation measuring its progress by centuries, this might be alleged to our disadvantage ; as it is, considering the youth of our prosperous republic ; young not only in years, but young in high educational progress, with no leisure for the beautiful, with scarce time enough for the necessary ; with forests to fell, rivers to bridge, rails to lay, ditches to dig, steamers to build, precious mineral wealth to search for, the products of all climates to cultivate and distribute ; cities and towns to plan, and settle ; new religious and political institutions to establish : inventions of every sort to study and apply : no miracle that we have not perfected ourselves in the highest arts.

Let us not, however, undervalue their importance, nor, like the Roman soldier, hardy by birth, poor by education, rough from choice, cast away, as valueless, the pearls Fortune strews in our path, while we hoard with eager thrift the leather bag which contained them.

Not to speak of Painting, of Sculpture, or Architecture ; of Poetry, and of kindred art of every name : as regards Music we need not fear. Musical enthusiasm is already ours, it only requires a proper direction. The very number of musical instruments among us is an earnest of what the future is destined to witness of progress in this exalting art, this divine science.

Of the grand structure which is now rising, the organ is a corner stone, every piano a noble slab, each smaller instrument a brick, nay, even the apprentice's jewsharp is a nail. all destined to take their place in the monument which is to honor American musical taste. Of this monument the foundations are broad, the several parts far separated, and the present aspect, as consists with this stage of erection, necessarily unsightly ; but in the words of the song, "wait a little longer." Time will show whether musical apprentices and journeymen appreciate the craft they have adopted ; time will repay their faithful toil ; and, the work once completed, its fair proportions will attest their genius and their skill.

The appearance of merit is oftener rewarded by the world than merit itself.

Resident Editor's Department.

ANNUAL MEETING OF THE ASSOCIATION.—We give in this number of the Journal, the proceedings of the regular annual meeting of our State Educational Association, held in Lincolnton, on the 14th and 15th of October.

While the number of members present was small, compared with the meetings formerly held, in times of peace: yet the meeting was interesting, and we hope, profitable. Those present seemed to be actuated by a proper spirit, and all were disposed to work, harmoniously and energetically, for the advancement of the cause of education in North Carolina.

The members of the Association are all pledged to use their efforts to achieve the intellectual independence of our Confederacy.

Below will be seen the action of the Association on the subject of Premium Essays.

One Hundred Dollars in Premiums.

TO COMMON SCHOOL TEACHERS,

A Premium of twenty five Dollars for the best Essay, written by a teacher of Common Schools, on

“Popular Education necessary to the prosperity and perpetuity of a Republic”

A Premium of twenty five Dollars for the best Essay, written by a teacher of Common Schools, on

“School Government,”

A Premium of twenty five Dollars for the best Essay, written by a teacher of Common Schools, on

“A higher standard of education for common school teachers”

A Premium of twenty five Dollars for the best Essay, written by a teacher of Common Schools, on

“Dignity of the teacher's profession”

The State Educational Association of North Carolina, through the Executive Committee, offers the above Premiums, on the following conditions:

1st. Each Essay must be of such a length as to fill not less than three, nor more than six pages of the N. C. Journal of Education—six to twelve pages of large letter or cap paper.

2nd. The manuscripts must be legibly written, with the pages numbered, and must be sent to J. D. CAMPBELL, Greensboro, N. C., before the first day of April, 1863.

3rd. The writer must enclose in his manuscript, in a sealed envelope, his name and address, together with a certificate, from the Chairman of the Board of Superintendents of Common Schools of his County, that he is a teacher of Common Schools.

4th. The Essays, for which premiums are awarded, will be published in the *Journal of Education*, with the names of the writers; and the Committee will claim the privilege of publishing as many of the others as they may think proper, omitting the names of the authors, where they do not wish them published.

5th. The same person has the privilege of sending separate Essays on any many of the above subjects as he may choose.

As soon as practicable, after the 1st of April next, the Committee will examine all the manuscripts then in their hands, and after they have decided which Essays are entitled to the premiums they will open the envelopes containing the names, and send checks for the amounts due to the successful competitors.

C. H. WILBY,
J. D. CAMPBELL, } Executive Committee.
S. LANDER,

DISTRIBUTION OF THE SCHOOL FUND.

OFFICE OF LITERARY BOARD,
Raleigh, Oct. 9th, 1862. }

The President and Directors of the Literary Fund, having made distribution of said Fund, have directed the following tabular statement to be published showing the Fall distribution to each County.

The amount of the said Fall distribution will be paid to the persons entitled to the same on application to the Treasury Department.

The Counties of Clay, Mitchell and Transylvania will receive their shares from the Counties out of Which they were respectively formed, there having been no report from said Counties under the law of the General Assembly.

ZEBULON B VANCE,

President ex officio of Literary Board.

R. H. BATTLE, JR.,

Secretary of Board.

Counties.	Fed. Pop.	Fall Dis.	Deduct for Deaf and Dumb, and Blind.	
Alamance,	19,475	\$ 1,217 00		
Alexander,	5,778	671 69		
Anson,	10,884	1,265 26		
Alleghany,	3,507	407 59		
Ashe,	7,800	906 75		
Beaufort,	12,428	1,444 76		
Bertie,	11,036	1,282 92		
Bladen,	9,864	1,146 68.....	D. J. Watson, Eliza J. C. }	225 00
Brunswick,	6,954	808 39	Watson, and Jos. Watson }	
Buncombe,	11,882	1,381 27		
Burke,	8,288	963 47		
Cabarrus,	9,330	1,084 60		
Caldwell,	7,064	821 18		
Camden,	4,492	522 20		
Carteret,	7,398	860 02.....	Sarah W. Bushall,	75 00
Caswell,	12,473	1,449 96		
Catawba,	10,064	1,169 92.....	Caswell M. Cobb,	75 00
Chatham,	16,607	1,930 53.....	Sarah C. Foushee,	75 00
Cherokee,	8,958	1,041 36		
Chowan,	5,357	622 75		
Cleveland,	11,495	1,336 27		
Columbus,	7,612	884 89		
Craven,	13,797	1,603 88		
Cumberland,	14,037	1,631 77.....	G. W. Hartie, J. R. Strick-	225 00
Currituck,	6,406	744 69	land and H. Strickland,	
Davidson,	15,371	1,786 85		

Dave,	7,537	856 17.....	Enoch Orrell,	75 00
Dublin,	12,936	1,503 79.....	Ellen C Johnson and N J	} 150 00
Elgecombe,	13,333	1,549 94	Blanchard,	
Forsythe,	11,985	1,893 24		
Franklin,	11,278	1,311 05		
Gaston,	8,431	980 09		
Gates,	6,883	800 14		
Gr nville,	18,962	2,204 29		
Greene,	6,346	737 72		
Guitford,	18,606	2,162 92		
Halifax,	15,301	1,778 71.....	George L. Jones,	75 00
Hargett,	7,005	814 33		
Haywood,	5,676	659 83		
Henderson,	9,895	1,150 28		
Herford,	7,726	898 14		
H; de,	6,617	769 22		
Iredell,	13,676	1,589 82		
Jackson,	5,416	629 61		
Johnston,	13,690	1,591 45		
Jones,	4,365	507 43		
Lenoir,	8,158	948 36		
Lincoln,	7,349	854 31		
Macon,	5,796	673 68		
Madison,	5,823	678 02		
Martin,	5,468	924 30		
McDowell,	6,598	767 01.....	J Jamison and M Nichols,	150 00
Mecklenburg,	14,758	1,715 60Christopher Euvers,	75 00
Montgomery,	6,929	804 44		
Moore,	10,420	1,211 31		
Nash,	9,815	1,140 98.....	Isabella, and Z. A. Pegram,	150 00
New Hanover,	17,582	2,043 88		
Northampton,	10,653	1,238 39		
Onslow,	7,457	866 87		
Orange,	14,905	1,732 68		
Pa-quotank,	7,747	900 58		
Perquimans,	5,820	676 57.....	James C. Lane,	75 00
Person,	9,143	1,062 86		
Pitt,	12,691	1,475 31		
Polk,	5,795	441 17		
Rac dolph,	16,135	1,875 67		
Richm nd,	8,828	1,026 24		
Robeson,	13,307	1,546 91		
Rockingham,	14,219	1,652 94		
Rowan,	13,014	1,512 86		
Rutherford,	10,617	1,234 21		
Sampson,	13,812	1,605 63.....	H. Merritt and Lizzie Hall,	150 00
Stanly,	7,333	852 45		
Stokes,	9,414	1,094 36		
Surry,	9,881	1,148 65		
Tyrrell,	4,304	500 34		
Union,	10,304	1,197 88		
Wake,	24,334	2,828 78.....	N. J Dupree and J Simpson,	150 00
Warren,	11,566	1,344 53.....	Joseph J. Reed,	75 00
Washington,	5,371	624 38		
Watauga,	4,915	571 37		
Wayne,	12,726	1,479 38.....	J. L. Summerlin,	75 00
Wilkes,	14,266	1,658 40		
Wilson,	8,321	967 31		
Yadkin,	10,138	1,178 53		
Yancey,	8,510	989 28.....	D F Wiseman, & M Singleton,	150 00

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THE WITCH MANIA.

Of all the popular delusions which have disgraced the annals of mankind, there is, perhaps, not one so dark, as the mania for persecuting persons accused of witchcraft, which began to infect the minds of men early in the 14th century, and gradually spread over the whole of Europe. From what cause it arose, whether from the absurd pretensions of Alchemists and Astrologers, who professed to be acquainted with the secrets of the invisible world, and boasted of carrying demons and familiar spirits about their persons, or from a general tendency in an ignorant age, does not appear. But for two centuries and a half, it raged throughout Europe with the virulence and intensity of a pestilence. In the first trials of any consequence that took place, a large number of persons lost their lives, upon evidence that in the present day would not be esteemed sufficient to convict any person of the pettiest misdemeanor. This was at Aarras, in France, and in the year 1459. The example spread like a contagion all over the kingdom, and was followed by Switzerland and Germany. The whole world seemed to be mad upon this single subject. As if to give intensity to the frenzy, about the year 1488, Pope Innocent VIII. published a bull, in which he called upon all good Christians to come to the rescue of the Church, which, as he alleged, was suffering from the assaults of Satan, and his allies of this world. The popular mind, which has always been found to be fascinated in a peculiar manner by crimes of a dark and mysterious character, placed upon this bull the construction most favorable to its own pre-conceived impressions. The allies of Satan in this world were interpreted to mean the witches and sorcerers, whose diabolical feats already filled the popular imagination. Persecution from

that day forth, continued to rage for two hundred years. That, under such circumstances, there should have arisen an abundance of witch-finders, was natural enough. But that there should have been persons vain enough to have proclaimed themselves witches and sorcerers, and weak enough to become the victims of their own delusions to such an extent as to believe that they actually possessed the power of which they boasted, is strange almost beyond belief. Yet, that there were many who confessed and believed that they were intimate with the devil, and could raise him whenever they needed assistance, is as certain as any other point in history. The number of those, however, who fell under the charge, and denied it, was far greater. In fact, nobody was safe from it. Every disease, every accident, every misfortune, of what character soever, was ascribed to this all-powerful and all-pervading agency. To be old, ugly, decrepid, helpless and poor, was to be the certain subject of a criminal prosecution for witchcraft, and such prosecutions always ended with death at the stake. The lives of the poorer classes were absolutely at the mercy of the first malicious child, or stupid clown, who should fall sick and accuse them of having bewitched them. The method of trial was such as to insure conviction. It was taken for granted that the accused person was guilty, and he or she was required to prove innocence. The judges were always prejudiced, and listened with the utmost credulity to the most absurd charges, while they could scarcely be brought to pay the slightest attention to any proof in favor of the accused. Sometimes the unhappy prisoner succeeded in proving an *alibi*; but it was uniformly slighted, because, as the sapient judges alleged, the witness was, of course, laboring under a delusion of Satan, who had assumed the form of the accused, and filled his place, while he or she was off upon some of the amusements most affected by persons of their character—riding through the air on a broomstick, for example, or attending a Sabbath of witches.

Nor was the crime of sorcery imputed to the poor and wretched alone. There was scarcely a trial for treason in the fifteenth century, wherein the accused was not charged, by way of aggravation, with this crime also. This circumstance may serve to give some idea of the universal prevalence of the superstition; but a clearer proof is to be found in the number of trials still upon record for the simple offence of witchcraft, disconnected with all other charges whatever. In Germany and France, during the sixteenth century, the victims were computed by hundreds of thousands. Many districts, and a great number of large towns, burnt two, three, and four hundred witches or wizards a year, and in others, the annual executions

consumed one *per cent.* of the population. In the south of France it was supposed that *lycanthropy*—a crime which consists in transforming one's self into a wolf—was very prevalent. The Reformation had not the slightest effect in diminishing the number of these trials. On the contrary, Protestants and Papists vied with each other in persecuting witches and wizards.

The mania was slow in reaching Great Britain, but it soon made up for lost time. In 1562, sorcery was declared to be felony by the Legislature of England. About the same time, a law was enacted against it in Scotland, and from that to the accession of James VI., (afterwards James I. of England,) the executions averaged one hundred a year. Immediately upon his accession they swelled to four hundred. He was very wise upon this subject, and once presided at the trial of a witch—Margaret Macalzean. He himself wrote a book on the subject, in which he pronounced a contemporary author, who had denied the possibility of the crime, a Sadducee for his denial. Immediately upon his accession to the throne of England, the persecution assumed an aspect of severity which had hardly been witnessed even on the continent. During this century (the 17th,) 40,000 persons perished upon this charge in England alone, and in Scotland 17,000 were executed during the last forty years of it.—When we reflect that the crime is impossible, and that, therefore, all these victims must have been innocent, we are struck with inexpressible horror. The civil war, far from abating the flame of persecution, only provided it with fresh fuel. The Puritans and Covenanters were the most bigoted of mankind, and the most relentless in prosecuting what they esteemed offences against religion. Witch-finding became a regular profession, and a scoundrel named Matthew Hopkins made quite a fortune by following the trade. This man went through the whole kingdom, volunteering his services for a consideration, to find “wich marks” upon all persons suspected of the crime. His process consisted in sticking pins into moles or other natural blemishes upon the body, or irritating them by compressing them with pincers. If the victim shrank from the torture, it was a proof of guilt. As may be conjectured, nobody came safely through such an ordeal. The number of his victims was said to be appalling. It fortunately happened that before he escaped out of life, the mania began to fall into disrepute, from the prevailing impression that it had been a delusion of Satan. It now became common to subject the witch-finders to the same ordeal to which they had subjected so many others. Hopkins was compelled to take his own physic. The people of Suffolk applied to him the test which

he had applied to so many others, and pronounced him a sorcerer upon his own rule of evidence. Having convicted him, they put him to death without mercy—the only case in which the application of Lynch-law meets with our hearty approbation. The last trial for witchcraft in England occurred in 1664. Sir Matthew Hale, one of the purest and best of the long line of English judges, presided at the trial, and passed sentence on two old women, who were executed accordingly.

When this wretched superstition had died out everywhere else, it revived again in that benighted corner of the globe. New England, which had always been, in a peculiar manner, subject to the delusions of Satan. Old Cotton Mather, a Yankee saint of peculiar odor, was the Matthew Hopkins of that holocaust. He seems to have been every way worthy to follow in the footsteps of his illustrious predecessor. He is canonized in New England, and execrated everywhere else. Neither that, nor any other superstition, ever penetrated the Southern States.—*Southern Illustrated News.*

THE BURNING OF WILLIAM AND MARY COLLEGE.

The Yankees have applied the torch to the new building of William and Mary College, and once again a mass of blackened ruins marks the spot where stood that venerable institution. The affections of several generations of Virginians have clustered around that seat of learning, many eminent men of the South have been educated within its walls, George Washington was its Chancellor, the Society of the Phi Beta Kappa had its parent Chapter there, wherefore it was eminently proper that the Yankees should destroy it.—They have come among us upon a mission of conciliation and love, to restore the blessed Union, to vindicate the violated laws, to re-establish the ancient feeling of fraternity between North and South; and surely there is no way of accomplishing all this so easy and so certain of success as to pillage and plunder, ravage and ruin the whole region in which they obtain a temporary footing. For, look you, the more indignities that are heaped upon us, the greater the outrages they commit, the wider the desolation they spread, the more certainly shall we return to our allegiance (an allegiance which we never owned) to the United States, and to friendly relations with our kind brethren of New England.

Fair sir, you spat on me on Wednesday last,
You spurned me such a day; another time
You called me dog; and for these courtesies
I'll lend you thus much moneys.

The Jew of Shakspeare had some excellent reasons for loving the merchant of Venice, but none comparable in force to the incentives that are employed to bring us back to the government of Lincoln.

But there are other considerations which suggest the propriety of destroying the College of William and Mary. It bears a bad name.—William was a revolutionist who overthrew an odious despotism and established upon its wreck the liberties of England—he was the exponent of the very principle for which the people of the Confederate States are now contending, the principle of constitutional freedom, and surely to recall to the minds of ingenuous youth the memory and the career of such a man would be to endanger their loyalty in time to come. Better blot out all recollection of William of Orange. Better burn down the building that keeps his name alive in Virginia. Yes, the Yankees were right. Of course they were.

Besides, let us never forget that they are the exclusive patrons of learning and science on this American continent, that all civilization and culture is of Yankee origin, and that whatever asserts itself elsewhere as a source of knowledge, a fountain of light, a headspring of truth, is a sham source, fountain and headspring, and ought to be sealed. Better let the minds of ingenious youth in Virginia be untutored and uneducated, if Yankees are not to teach and to guide them. It is of necessity a part of the plan of subjugation that hereafter the Yankee College alone shall offer the means of study to the Southern intellect. When the Romans had effected the conquest of Greece, they still sent their sons to Attica for intellectual training, but the Yankees seek to subdue the South to the end that we may own a vassalage of the mind as well as a political subjugation to our owners and masters. Then why not burn William and Mary? After all, what is a College in comparison with negro emancipation?

Let arts and letters, trade and science die,
But grant us still our *anti-slavery*!

Southern Illustrated News.

"GOD BLESS YOU."

How often in life we hear these words spoken, and how seldom the heart realizes what a world of pathos and feeling lies in them. How apt we are to catch at the ideal, while the real in life, is left to pass by unnoticed. Stop with me, and gaze upon that father who has seen some manly actions in his youngest boy, which shadow forth a well-spent future life, and hear the words, "God bless you, my boy," fall from the parent's lips. Do they fall useless to the ground? Are they

forgotten ere they have died upon the lip? Believe me, *no!* They fall upon the ear of childhood, sweeter far than the merry song of the free, unfettered bird, and with more effect; for while the song dies with hearing, the words are treasured in that youthful heart, and have made their mark for good which nothing can efface.

See that poor, shoeless, houseless wanderer, as she creeps for shelter from the pitiless storm, and shrinks against the cold walls of that splendid mansion. You are half inclined to pass her by, but the good angel at your side whispers you to stop, and as you draw a few shining pieces from your pocket, and place them in the despised one's hand; does not her "God bless you, sir," send the life blood dancing to your heart, and does not sleep seem sweeter as you dreamily lose your senses with those three words still ringing in your ear—"God bless you?"

Step with me into that little cottage, which is placed so prettily by the side of that merry dancing stream. Surely sorrow could never come near so sweet a spot as that! We enter—the outside has sadly belied the inside, for here every thing is ruin, and yet, but a few years ago, all was bright sunshine in that home. Whom have we here? A mother bending in silent sorrow over the form of one who bears the impress of a man, and yet is so disfigured by intemperance, you can scarce trace the lineaments of one formed and fashioned in the likeness of his Maker. We wait awhile, and the drunkard's sleep has passed, and he has awakened to the full realization of his miserable and degraded condition, we get the sorrowing wife to step aside, and we sit and reason with this once loving and beloved husband, until we force the tear drop to that eye, and bring the resolve, free, firm and decided from his lips that he will drink no more, and we take his solemn pledge to that effect.

A year has passed, and once more we stand within the portals of that house, and the first words that greet our ear, alike from husband and wife, are, "God bless you, you have made us very, very happy." Is there nothing in those words then? Do they not repay you a thousand and a thousand times for your kindness to that poor lost one?

See that fond father, as he stands beside the loved child of his heart and is about to bestow her upon another, and when the last ceremony is performed, and the last rites ended that makes her another's, is there not a word of love, joy and hope in that old man's heart as he falters forth the words, "God bless you." Aye, that fair one, when she has passed through the summer of life—when the silver creeping in among her jetty hair tells her that the winter of life is near at hand, and long years have passed, and that father has gone from earth to heaven—those words will still sound the harp-strings of memory and her father's

"God bless you" will perchance be her last thought as she too passes away.

Take the lover as he is about to leave home, perhaps for years, perchance forever—for death is the only thing certain in life—and does not the "God bless you!" whispered by that loved one as they part in uncertainty, but still in hope, form a bright star in his diadem of thought? Aye! 'tis the brightest one there, and will cling to his heart when all else shall fail.

"God bless you!" These are three simple words, and yet how they cheer the heart, sustain the sinking spirit, and build an altar of hope in the soul, which else we could never realize on earth. Perchance they are whispered above, 'ere uttered on earth. Who can tell?

The poor man's "God bless you" is ever heartfelt, and ever comes from a heart surcharged with gratitude if not with love. They are easy words to be uttered, but oft times hard to be gained. Is there not that in this life for which we can so live ever to hear, ever to merit them? And is there not a sweet feeling when we do so live that we can leave this world with the certainty that "after life's fitful fever," after we have passed from earth away to another world, those with whom we associated, and had intercourse—aye, and those too who knew us, while they were unknown to us—can say, as they trace our name upon the stone which shall stand in the quiet churchyard—"There is no *lie* written there. He was the poor man's friend—a good man in the *true* meaning of the word—"God bless him.""

YOUTHFUL SINS.

The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however on the following day, and continued to grow finely. Years passed, and young Speneer became a man and a minister. Some time after he became a pastor, he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling. Probably the storm would not have broken it at all if it had not been broken when it was small.

It will usually be found that those who are grossly vicious in man-

hood, dropped a seed in the morning of life; that the fallen youth who was religiously trained, and has become corrupt, broke off his connection with virtuous ways just where he did a very wicked thing in childhood. Here is a fact to be pondered.

From the Illustrated News.

RICHES AND RICH MEN'S SONS.

The acquisition of riches seems from the beginning of time to have been one of man's universal passions. Many causes have tended to inspire it. Riches have ever proved a source of power and a means of commanding respect and adulation. The rich have been, while living at least, counted among the great. They have been the imitated, the quoted, the honored. The rich have largely controlled the public opinion, the social status, and the political destinies of the race. They have framed the laws and shaped the judgments thereon. In the hands of the good, riches have been a blessing: but who will say that, in the hands of the majority, riches have not been a corrupter and a curse?

The maddest and saddest lives have been spent in the accumulation of riches. Yet there is no evil in wealth. It is not money, but the love of money, that is the root of evil. When the pursuit of fortune does not curtail the humanities, and its possession enlarges rather than diminishes man's aspiration to do good and be useful among men, riches are fair and lovely. It is a noble feeling, and worthy of his exalted character, that man should desire to surround himself with comfort and independence. This feeling may be cherished without undue selfishness or hardening of the heart; and the more of this world's goods the true man possesses, the more suffering and want he can and does relieve. Sought rightly as a means, riches are a noble pursuit; sought and hoarded as an end, they are base and contemptible. But while I admit that wealth is desirable, how little it generally seems to bless those who inherit it, especially the sons of rich men. Inherited wealth has, indeed, so frequently proved a curse instead of a blessing to such, that observant people are moved by the very sight of them to exclaim—"Poor fellows, we pity you!" And is there not room for pity instead of congratulation, in view of the temptations to which rich men's sons are almost inevitably subjected? The surest of these is the temptation to idleness, which has been aptly called "the mother of vice." While labor is viewed by society in general as a curse and a degradation, how can the children of opulence be expected to take pleasure in it? Should they not rather be expected to shun it? But apart from such considerations as these, where is their motive to toil to come from?

The sons of the poor, who have inherited only a good name at most, have the stimulus of a prospective improvement in their persevering condition to prompt them. Beginning to labor from necessity, they soon acquire the habit of industry, and so continue to labor from the very love of it. To them activity is a necessity. Idleness would prove a great bore, if not an actual calamity. Then, again, when first independence and then wealth, perchance, crowns the perseverance of the latter class, they know how to appreciate the value of their acquisitions. They are not so apt to squander their means as those who have inherited wealth. "Come easy, go easy," is a rule which has no application to them. It applies to rich men's sons, who have realized its truth, too generally to their sorrow.

To such young men, who are not engaged in fighting the battles of their country, I write—*be something*. If you have inherited wealth, it does not follow that you have nothing to do in your career through life. You may rely upon your present possessions; but riches may fly away and want come upon you before you are aware of it.

Don't depend upon *Fortune*; she is a fickle support; and often, when you lean upon her with the greatest confidence, will leave you in anything but an enviable condition. S. M. L.

ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is, that, notwithstanding the time which its compositions were written, and the multitude of topics to which it alludes, there is not one physical error, nor one assertion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovers in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophers, and even in the finest pages of the fathers of the church—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens.

Peruse with care our Scriptures from one end to the other, to find such spots. And while you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recounts the creation of the heavens, of the light, of the water, the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the circumstantial language of history;

it extols them in the sublimest strains of poetry, and it chants them in the charm of glowing song. It is a book which is full of oriental rapture, elevation, variety and boldness. It is a book which speaks of the heavenly and invisible world, while it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah; in the courts of the temple of the Jews, in the music schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally, in the centre of the Western civilization, in the midst of the Jews and of their ignorance, in the polytheism and its idols, as also in the bosom of pantheism and its mad philosophy. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of Greece and Asia—the Thaleses, and the Pythagorases, the Zalucuses, the Xenophons, and the Confuciuses. But search among its fifty authors, its sixty-six books, eleven hundred and eighty-nine chapters, and its thirty-one thousand and seventy-three verses—search for only one of those thousand errors which the ancients and the moderns commit when they speak of the heavens or the earth—of their revolutions or of their elements—and you will find *none*.

AUTUMN LEAVES.

Alone with my imagination, I strive in vain to find a limit to this extensive labyrinth, but alas! I wander on, becoming more and more involved in mystery, until at last I submit, but altogether unwillingly, to my fate; for I love to wander among these beauties, and find a happiness in them, vainly sought after anywhere else but here. How dearly do I love to wander in this dense woody forest, and listen to the low mournful music of the leaves, as they cling shivering to the now cold and almost lifeless stem. When I see so many blighted, withered forms scattered by the autumn blast; when I hear the deep sorrowful sigh, as though proceeding from a grief-burthened heart, that is struggling with the conflict that oppresses its peace, it reminds me of the condition of many of God's creatures; how they struggle with sorrow; how unwillingly do many yield themselves to the cold message of death, although for long years they have suffered from keen sorrow or bitter disappointment; yet it is with a sigh of reluctance that they give up the world with all its hollowness.

Thus the autumn leaves are blown rudely by the cold blast, and

forced to pass from all that had once been thought beautiful. Do they ever think of those bright summer days they spent dancing in the golden sunlight, or when they were kissed by the diamond dew-drops, or when they watched themselves reflected in the crystal stream that meandered beneath their shade; do they ever think, like sinful man, of pleasures that are passed, and sigh to know they will return no more? Oh! earth, when will there be found a limit to your persecutions, that even the leaves are made to sigh.

But go, blighted leaves, and know that this is your last sigh of grief; know that this is the end of all earth's boasted beauty or greatness.—Go to your cold peaceful bed, and while the wintry blast sweeps over your wasted forms, I will learn that like the autumn leaves, the blast of death will chill *my frame*, and send me like the fallen leaf to find a home elsewhere.—*Iris*.

THE WAYS OF REPROOF.

At one of the half yearly examinations at the Protestant Dissenters' Grammar School, at Mill Hill, the head master informed the examiners that he had been exceedingly tried, by the misconduct and perverseness of a boy, who had done something very wrong; and who, though he acknowledged the fact, could not be brought to acknowledge the magnitude of the offence. The examiners were requested to expostulate with the boy, and try if he could be brought to feel and deplore it. Dr. Waugh was solicited to undertake the task; and the boy was, in consequence, brought before him. "How long have you been in the school, my boy?" asked the doctor. "Four months, sir."—"When did you hear from your father last?" "My father's dead, sir." "Ay! alas the day! 'tis a great loss, that of a father. But God can make it up to you, by giving you a tender, affectionate mother."—On this, the boy who had previously seemed as hard as a flint, began to soften. The doctor proceeded; "Well, laddie, where's your mother?" "On her voyage home from India, sir." "Ay! good news for you, my boy; do you love your mother?" "Yes, sir." "And do you expect to see her soon?" "Yes sir." "Do you think she loves you?" "Yes, sir, I'm sure of it." "Then think, my dear laddie, think of her feelings when she comes here, and finds that, instead of your being in favor with every one, you are in such deep disgrace as to run the risk of expulsion; and yet are too hardened to acknowledge that you have done wrong. Wina ye break your poor mother's heart, think ye? Just think o' that, lad." The poor culprit burst into a flood of tears, acknowledged his fault, and promised amendment.

AMUSING SCHOOL SCENE.

It was examination day in our school—we had “read and spelt”—told the sounds of all the letters that had any sound—said the “breviations” and “mortification table” without missing a word—and then we were ranged on the floor in front of the “visitors,” to be looked at and to answer such questions as they or the teacher saw fit to ask.

“*Where was John Rogers burnt to death?*” said the teacher to me, in a commanding voice.

I couldn’t tell—“the next”—no answer—“Joshua knows,” said a little girl at the foot of the class.

“Well said the teacher, “if Joshua knows, he may tell.”

“In the fi-er” said Joshua, looking very solemn and wise.

That was the last question. We had liberty to make all the noise we pleased for five minutes, *and then go home.*

MORAL INSTRUCTION.—To make our schools what they should be, the conservators and stimulators of all goodness and enterprise, they must be made redolent of moral influences, they must at all times be filled with the all-pervading presence of virtuous instructions.

It must be the teacher’s duty to study daily in what manner he can best form his scholars to the manners of good, law-abiding citizens, and brave-hearted, energetic defenders of the weak and defenceless. He must remember that no external ornaments of learning—no mere polish of refinement—can atone for the possession of a debased and an unworthy soul.

We must insist on this high unsectarian moral instruction in all the school-rooms which the State sends its money to support, and its officers to oversee.

We must insist that a moral character is the first requisite in a teacher, and that an ability to teach the same morality, is a matter of higher importance than any amount of secular knowledge.—*Roanoke Cresset.*

AN OBEDIENT CHILD.—No object is more pleasing than a meek and obedient child. It reflects honor upon its parents for their wise management. It enjoys much ease and pleasure to the utmost limit of what is fit. It promises excellence and usefulness, to be, when age has matured the human understanding, a willing subject in all things to the will of God. No object, on the contrary, is more shocking than a child under no management. We pity orphans who have neither father nor mother to care for them; but a child indulged is more to be pitied; it has no parents; it is its own master—it is peevish, forward, headstrong, blind—born to a double portion of trouble and sorrow above what fallen man is heir to; not only miserable itself, but worthless, and a plague to all who in future will be connected with it.

A PROGRESSIVE TEACHER.

BY ONE WHO SEES.

"The popular blast
Hath reared thy name up to bestride a cloud,
Or progress in the chariot of the sun."

Samuel Hubbs flourished with great glory, in the eyes of at least the most important human being in the village of Appleville.

This village, situated on a little mill stream in the centre of a rural district, contained about three hundred people, some of whom kept groceries for sale, to make a living for themselves; and some of whom bought the aforesaid groceries, in order that they might enjoy a living for themselves. Which profited most by this interchange is not for us to say; but it is well known that each party tried hard enough to get the best bargain; and certainly in the case of many of these people both parties were cheated sufficiently to satisfy the avarice of any common mortal.

Appleville was not noted for its trade alone. It was famous for inventions—patent-right inventions—for improved patent-right inventions—and for improved-reissued patent-right new and superior inventions. The blacksmith had got a patent horse-shoe and a patent poker, a patent hammer and a patent boot-jack. The watch-maker had patented a lock, and bosom-stud, a pin, and a finger-ring, that could not be lost, and could be put on or off for washing or making bread, at the wearer's desire or convenience. The carpenter had got a patent for grinding an ax, and making a wedge, and a maul to split rails with. The tailor had a patent for adjusting the suspenders of pantaloons, and for putting on and taking off the aforesaid articles of apparel. The shoemaker had a patent for mending rips in ladies' gaiters, and putting new toes to children's shoes, and had made wonderful improvements in shoe-strings. Even the hostler at the tavern had applied for a patent for holding horses, and for turning wagons around in the smallest possible compass.—Indeed everybody, and his grandfather and grandson, was interested in patents of some sort, and knew the value of an invention at a glance. Especially the boys,—as is, and ought to be, the case with the ruling power of America,—were up to a thing or two about patents, improvements and inventions. Every one of them had at least three jack-knives—one for ordinary whittling purposes, one for mechanical and artistical uses, and one to "swap."

In such a community the school and schoolmaster must of course partake of the general character, and fulfil the adage: "Like peo-

ple, like school." And this *artificial*, that is, etymologically speaking, *art-making* people, were fortunate in finding, and driving a bargain with, Samuel Hubbs, A. B.; to teach their school. Now Mr. Samuel had, from his birth, a predilection for improvements of all kinds, particularly in the intellectual line. His father had been a basket-maker, and the son had always a wonderful fondness and aptitude for mathematics, inspired thereto by the regular and mathematical nature of the work of his father, at which even he himself had labored till he was a grown-up youth. And in his early boyhood he had made sundry improvements in the noble art of his parent, calculated to lessen the labor on those useful articles of commerce, if not to increase their durability and consequent value.

When, therefore, he had completed a collegiate course—a sort of improved short-cut college it was that he entered, and at which he graduated—and had established himself as a teacher, he at once became an object of great desire to all the region round, as a candidate for the office of pedagogue. Appleville was the successful competitor, and secured the services of one who bore the reputation, and was supposed to possess the character, and attainments of that most desirable of all public servants, the fashioner of the destinies of the rising generation—a progressive teacher.

When Mr. Hubbs entered the school of Appleville, his first endeavor was to elevate its character, or as he said, "to improve its reputation, and to exalt and enlarge the sphere of its operations and usefulness." From time immemorial it had been called simply "The School." Mr. Hubbs's first great aim therefore, was to give his school a *name*; and if this is not equal to a character, everybody does not know it. So his progressive spirit showed itself in changing the venerable, old, and expressive name of "The School," into "The Appleville Young Ladies' and Gentlemen's High School and Scientific and Classical Institute." This was a decided success, and at once, as "The Appleville Constitution and Popular Sovereign" said, "established the reputation of Mr. Hubbs upon an immutable basis."

Appleville now began to talk of the removal of the County Court House and the Bank, from Governor City, "to the more central, convenient and intelligent, the more popular and enterprising town, which could boast of an institution of learning equalled by few, and excelled by none, in the whole land." Mr. Hubbs was the lion of the place, and indeed of the county. At all the teachers' gatherings and associations of the neighborhood and of the county, he was the one great man. And why should he not be admired and almost

adored. He had by one bold stroke of policy "raised, elevated, ennobled, exalted the old school into an 'Institute.'" He had given it a "name," if not "a local habitation," and now stood at its head, its honored President, without a peer or a rival. Why, therefore, should he not be called distinguished and be made the President of the County Association of Teachers, and become one of the Directors of the State Convention of Educators, and be named by his fellow Directors as one of the National Board of Schoolmen? "Who was more fit for such a place, and could confer more honor on the office, than he who had done so much for the progress of education, in the progressive and thriving village of Appleville? Who was so well calculated to benefit the rising generation, as he who had already, in the very first moment, almost, of his entrance upon the delightful and popular career of a public educator, given a national reputation to an obscure but always deserving village? Why should he not be the head of the educational affairs of the state or nation." So questioned "The Appleville Constitution and Popular Sovereign," and nobody dared dispute its reasoning, or hint a word of dissent to its interrogatories.

But Mr. Hubbs did not pause in his career of progress. He had determined to revolutionize the whole system of education in Appleville. And his next step was to ascertain what the pupils had been taught before his day. He of course found that they had been almost wholly neglected; and he added marvelously to his already great reputation by continually finding fault with every thing that had been done, and especially with what had not been done. It was then for the first time known to the good citizens of Appleville, that their children had never been instructed, at the old school, in either Algebra, Geometry, Calculus, or Chronology. They had been hoodwinked to this radical and alarming defect. But now their eyes were open; they saw it all, too plainly. And then they had never suspected how much time had been devoted to the mere elements, the very a-b-c's of knowledge. Why, there were boys and girls, or rather, as Mr. Hubbs said, young ladies and gentlemen, ten, eleven, and twelve years of age, who were still in the spelling-book and mental arithmetic, when they ought to have been in Geology, and in Meteorology! Scholars there were (who would credit it?) who had been kept in the common arithmetic, winter after winter, and were now at work on fractions and ratio, who ought to have been in Navigation and Analytical Geometry. Scholars there were ("*Credit Judeas Apella!*") who were actually still confined to the plain simple old Eng. grammar, who ought to have been far advanced in Philology and

Cosmology, in Chemistry and comparative Anatomy! Others were merely engaged in ciphering and spelling and writing, while the noble, the useful, the necessary, the indispensable, arts and sciences of Mathematics and Orthography and Chirography, had never been even named in the school-house!

It was an awful thing, and deserved reprehension. This state of things ought to be revolutionized at once and thoroughly. And it was revolutionized. A new and enlarged "Course of Study" was published, including, as Mr. Hubbs said in a printed circular, "all of the newly discovered sciences of Geology, Philology, Palæontology, Meteorology, Glossology, &c., &c., together with Mathematics, Geometry, Analytics, Calculus and Shades and Shadows. This course of study was systematically arranged and divided into years and "semesters"—or half years,—and printed with a large display of topics in capitals, text-books in italics, and explanations and reference books in the common roman type. Here was unmistakable progress, and that "which was at once useful and irrevisable," as said "The Appleville Constitution and Popular Sovereign."

But this was only the second step. Progression is not apt to stand still, at least, without a loss of its true nature. Mr. Hubbs now became convinced that the old system of government, so long held in favor in the community, was entirely erroneous. He had read "Cobb on Corporeal Punishments," and improved upon its hints to such a degree, that he really thought that moral suasion was the only kind of argument to be used with a human being, however young and sensuous he might be. He thought it barbarous to whip a child for any offense, and proclaimed that "the fundamental law of true progression is to rise from sense, to reason, from brute force to moral influence," and hence he must reform again. So new "governmental measures" were adopted. It was proclaimed that "all use of the rod was essentially deleterious in its effects, that such was the natural and inherent dignity of childhood, such a sacred and holy thing was a child, so indelibly and legibly was the divine image impress'd upon his soul, that it must not be degraded or insulted by any show of physical force or violence; that persuasion was the teacher's only weapon, and armed by so holy a power, and so holy an authority—he needed nothing else, and could govern by the invincible majesty of a holy office, and by the investiture of so noble and so divine a priest and prophet-hood." The use of those solemn and awful words, *holy, divine, sacred*, and the like, won the battle of progress, with scarcely the necessity of a blow. True, a few men of hard common sense did object a little to these improve-

ments. They at first laughed at the pompous name, as they called it, of the "old school." Then they tried to make some fun of the "course of study," and its big words of such learned sound; and as to the system of government, they hinted that it was not according to nature, to experience, nor yet the Bible. They were, however, overborne at once by the cry of "old fogies," and totally routed at every point. The progressive men asked them, "if they did not know that a wiser than Solomon was among them." And when they meekly suggested that such a fact was news to them, the whole village set up such a roar of laughter, and so suddenly went almost into hysterics at the idea of their simplicity, and ignorance, that they were glad to stand still and see the revolution which they could not prevent.

So the reform went on, and took another step forward. The manner of reciting had been all wrong. "The dear, little, lovely children had been taxed with studying dry text-books, and with committing whole pages of definitions. They had not been favored with explanations and illustrations. Their heads had been made to ache and their brains to reel, with trying to learn the dry book-definitions, word for word, and paragraph by paragraph; while the true, philosophical, and progressive method was to *tell* them every thing, and explain it till they could understand it; to illustrate, and simplify, and bring down to the comprehension of the child, the truths of science. The pupil should never be taught words, but things; not forms, but realities. Hence the teacher should never give him a word till he knew the object which the word was to designate. In fine, books were rather a nuisance in the school-room, and the teacher should instruct his scholars by the oral method—the method of nature,—the method of the old Philosophers of the Academy and the Stoa. This was progress indeed. Children should be made to be observers, and not mere parrots to repeat names—They should be taught in the open air, in the fields, and in the woods, and should become the pupils of nature."

So the classes from the highest to the lowest were to be taught chiefly and primarily by lectures. Some books were to be used, to be sure, but the main reliance was to be on this natural method of talking or lecturing, into the little minds the great truths of science and all the practical principles of life and action.

Here was a fourth point gained in the history of the Appleville Young Ladies' and Gentlemen's High School and Scientific Classical and Commercial Collegiate Institute, for the *name* as well as the reputation of the Institute had grown by this time to very dignified proportions.

But Mr. Hubbs's motto was, "consider nothing gained if anything remains." And so he set about the crowning achievement of his "presidency." He had found that in the old school the boys and girls had devoted their attention to their every-day lessons, and had given comparatively little attention to the writing of compositions, and to getting up and giving exhibitions. This was especially wrong "Why should they not exercise their talents for writing? Ought they not to be prepared for the emergencies of life? And how could they be thus prepared, unless they were taught and trained in the art—the glorious art—of expression?" "They must therefore be taught to write compositions, and to get up and give public exhibitions." "What was a school teacher or a school good for, if they could not afford amusement and instruction to the whole region round about?" The boys and girls, or more properly, the young ladies and gentlemen, were therefore employed weekly in the useful and very agreeable task of hunting up ideas for their compositions, which, as "The Appleville Constitution and Popular Sovereign" said, "was such an ennobling and instructive exercise." They were required regularly, every month, to get up an exhibition, with a vast display of silk dresses, and tallow candles; and sometimes the contact of these was affectionate—the tallow sticking closer than a brother,—with long compositions by the girls, and longer orations by the boys; with dialogues, and colloquies, and songs, and choruses, by the little ones, continued till after midnight, amid the applause and to the admiration of wondering multitudes.

It would take too long to quote one sentence, from the weekly newspaper, describing one of these exhibitions, or festivals, as they were sometimes called. But they were grand affairs, and they silenced the last of the croaking old fogies, who had at first hinted objections to such philosophical and progressive improvement. They did, at home in the corner, occasionally, say to one another, that they would much prefer good spelling, and a decent hand-writing, and tolerably good reading, and a little ready tact at calculating, and even at repeating the exact words of a good passage from a popular author, to a whole mill of "compositions," made up of feeble nouns, and meaningless verbs, smothered in heaps of beautiful adjectives, and pointless adverbs, where the smallest shadow of an idea was strangled, before it could utter one faint squeak even, by a whole avalanche of state sentiment, about dark, and purple, and white winged angels, about shimmering stars, and gleaming waters, and golden clouds, and verdant meads, and the mischief knows what of similes, and comparisons, tacked as ornaments upon nothing. But

A PROGRESSIVE TEACHER.

this was all mere persecution, or, to be a little charitable, it show a lack of appreciation, and a want of insight into the true nature education.

Mr. Hubbs and his admirers had the public opinion of the village in their favor, and went on in their splendid career of progress.— But it could not fail to be remarked, that, at the annual examination, the scholars had so much to do to prepare for the big Exhibition, that their class examinations had to be conducted *on the lecture system*. The teachers were obliged to ask leading questions, and the examiners to be content with simple, plain “yes.” or “no.”— One examiner,—he was of the above-named old fogies—was mean enough, so Mr. Hubbs said, to count and mark down these answers by “yes, and no,” and in one class where eighty questions were asked, seventy-six of them had been answered by one or the other of these two words, and three of the remaining four the teacher had himself answered for the class. But while the examination was not very brilliant, the grand commencement “Exhibition was a singularly interesting highly entertaining, and strikingly brilliant affair, evincing the most splendid display of genius, the rarest specimens of excellent composition, and the most promising and edifying displays of eloquence we have ever witnessed” So said the “Appleville Constitution and Popular Sovereign,” on the week after its occurrence. “Mr. Hubbs had gained honor by it, and added to a reputation already astounding.”

Now, however, when the year’s scholastic work was done, the sensible people of Appleville,—and there were a few of that sort—began to ask, what all this progress had amounted to? Had their children learned to speak grammatically? Had they become thorough in the simple work of adding, subtracting, multiplying, and dividing? Could they read a whole newspaper, and read it so as to be understood? Could they tell the truth? Were they more honest than at the beginning of their wonderful progress? And these were found to be knotty questions to answer. It was even said that these scholars knew more about dress, than about spelling, or even reading; that they could not write even a fair composition without a book; and that the habit of keeping late hours, of shirking duties, and finding fault, was the sum total of their year’s wonderful progression. When these things began to be spoken more openly and boldly, on the streets of Appleville, there was a terrible foreboding of a reaction. We do not pretend here to tell whether that reaction ever came or not. Appleville still stands, and now its people, as we pass through the town occasionally speak of “the school,” and not of

The Appleville Young Ladies' and Gentlemen's High School and Scientific Classical and Commercial Collegiate Institute."—*Journal of Progress.*

A CARELESS WORD.

BY MRS. NORTON.

A word is ringing through my brain,
It was not meant to give me pain;
It had no tone to bid it stay,
When other things had passed away;
It had no meaning more than all
Which in an idle hour may fall;
It was when first the sound I heard,
A lightly utter'd, careless word.

That word—O! it doth haunt me now,
In scenes of joy, in scenes of woe!
By night, by day, in sun or shade,
With the half smile that gently play'd
Reproachfully, and gave the sound
Eternal power through life to wound.
There is no voice I ever heard
So deeply fixed as that one word.

When in the laughing crowd some tone,
Like those whose joyous sound is gone,
Strikes on my ear, I shrink—for then
The careless word comes back again.
When all alone I sit and gaze
Upon the cheerful home-fire blaze,
Lo! fresh, as when first 'twas heard,
Returns that lightly utter'd word.

When dreams bring back the days of old,
With all that wishes could not hold;
And from my feverish couch I start
To press a shadow to my heart—
Amid its beating echoes clear,
That little word I seem to hear;
In vain I say, while it is heard,
Why weep?—'twas but a foolish word.

It comes—and with it come the tears;
 The hope, the joys of former years;
 Forgotten smiles, forgotten looks,
 Thick as dead leaves on autumn brooks,
 And all as joyless, though they were
 The brightest life's spring could share;
 O! would to God I ne'er had heard
 That lightly utter'd careless word!

A LOW VOICE IN WOMAN.

Yes, we agree with that old poet who said that a low, sweet voice was an excellent thing in woman. Indeed, we feel inclined to go much farther on the subject than he has, and call it one of her crowning charms. No matter what other attractions she may still have: she may be fair as the Trojan Helen, and as learned as the famous Hypatia of ancient times; she may have all the accomplishments considered requisite at the present day, and every advantage that wealth can procure, and yet, if she lack a low, sweet voice, she can never be really fascinating.

How often the spell of beauty is rudely broken by coarse, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft silvery tones render her positively attractive. Besides, we fancy we can judge of the character by the voice; the bland, smooth, fawning tone seems to us to betoken deceit and hypocrisy as invariably as the musical subdued voice indicates genuine refinement.

In the social circle, how pleasant it is to hear a woman talk in that low key which always characterizes the true lady! In the sanctuary of home, how such a voice soothes the fretful child and soothes the weary husband! How sweetly such cadences float through the sick chamber; and around the dying bed, with what solemn melody do they breathe a prayer for a departing soul! Ah, yes, a low, soft voice is certainly “an excellent thing in woman.”

RESISTANCE TO THE AIR.—A musket ball that has velocity sufficient to range seventeen miles in a vacuum, actually falls short of half a mile in the air, owing to the resistance of that fluid; and so rapidly does the resistance increase with the velocity, that it would be stopped as if fired against a stone wall.

Resident Editor's Department.

CLOSE OF THE YEAR.—With this number, closes the fifth year of the *Journal's* labors in the cause of education in North Carolina. How much of good it has accomplished, it is not in our power to decide. But at such a time, it is proper for each of its readers to ask himself whether he might not have done more, to increase its usefulness, by giving more careful heed to its contents himself, and by recommending its attentive perusal to other teachers, parents and friends of education. How many too might have added much to the value of its pages, by contributions from their pens, who have never sent us a single line?

Many even of those whose names appear among its "Board of Editors" seem to feel that there is nothing for them to do; that their names being printed on the cover of each number, will sufficiently identify them with the cause in which we are engaged. Some of them, we know, feel that they are excusable, on account of their other engagements; but we still believe that even those who are most closely engaged might occasionally add something to the variety and interest of the *Journal's* contents.

We feel justified in saying that it is the duty of the teachers of North Carolina, to make our Educational *Journal* a fair index of the progress of our State in education. That it now falls far short of this standard, we must freely admit. It might do better in other hands, but it is not in the power of any one man, unaided by those engaged in teaching, to make it altogether worthy of the State and of the cause that it represents.

We have now labored for five years to elevate the standard of intellectual and moral culture in the State, and we rejoice to know that the number of readers of the *Journal* have constantly increased, and that it has been productive of good to many. It is our sincere desire to make it more and more useful; and we call upon all the friends of education in the State to aid us in our efforts.

The surest way to establish our independence on a firm basis, is to train up the young in such a manner as to fit them to enjoy and maintain that liberty for which their fathers and brothers are now pouring out their blood. Our enemies too will believe that we are confident of success, when they see that we neglect nothing that relates to the future prosperity of our country.

Our government has wisely decided that the teacher shall not be taken from his school; but in so ordering, it plainly says: do all in your power to advance the interests of your country: labor earnestly to prepare men to fill the places of those whose lives have been sacrificed in defence of our homes and our liberty.

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